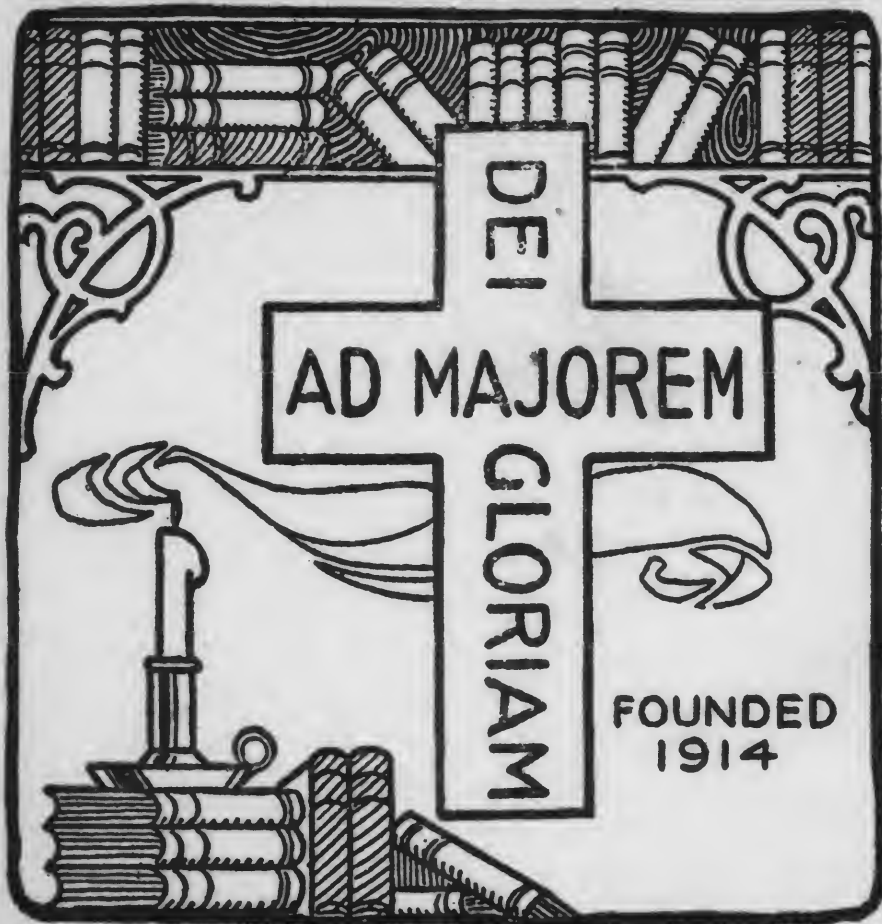


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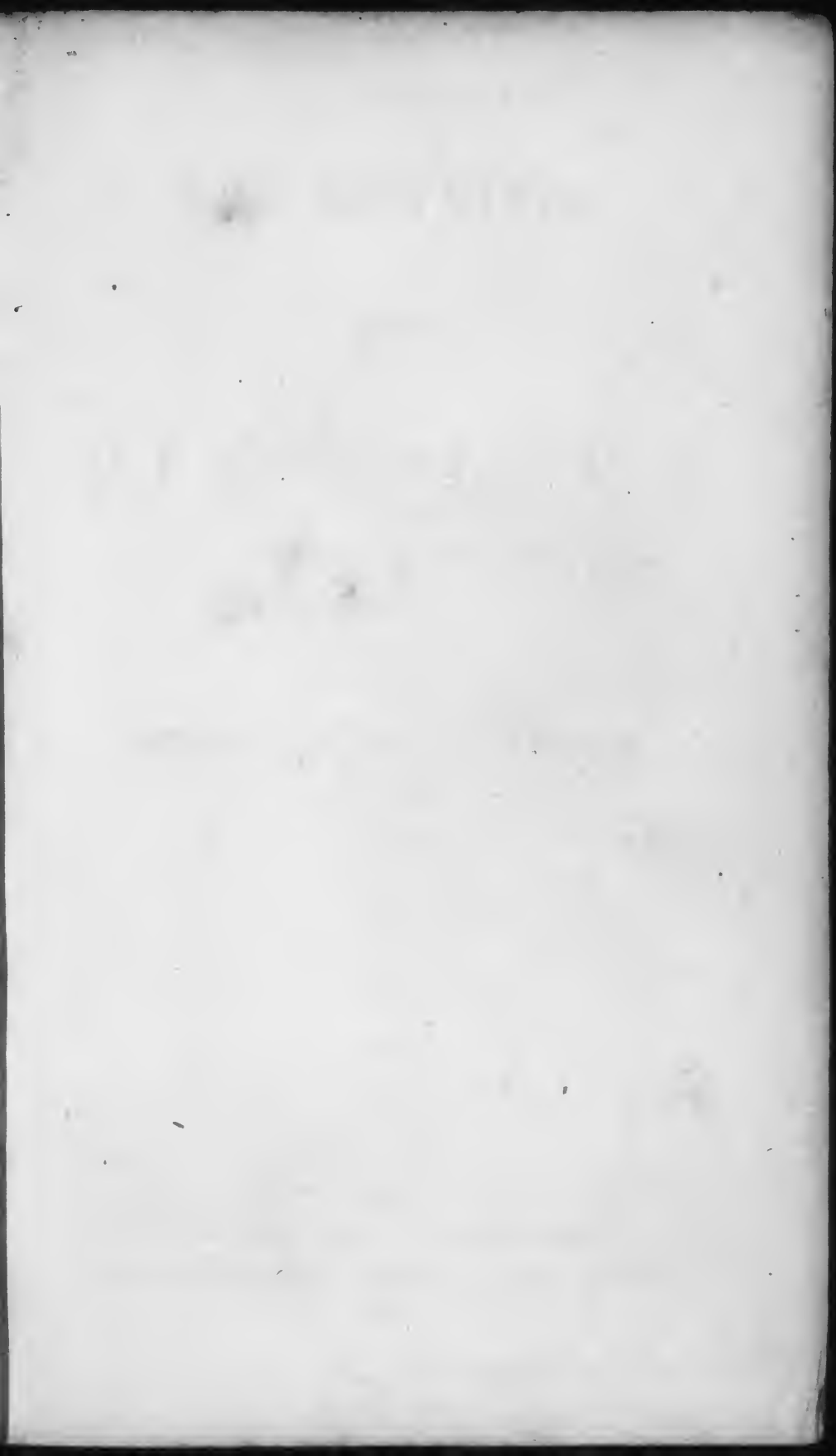
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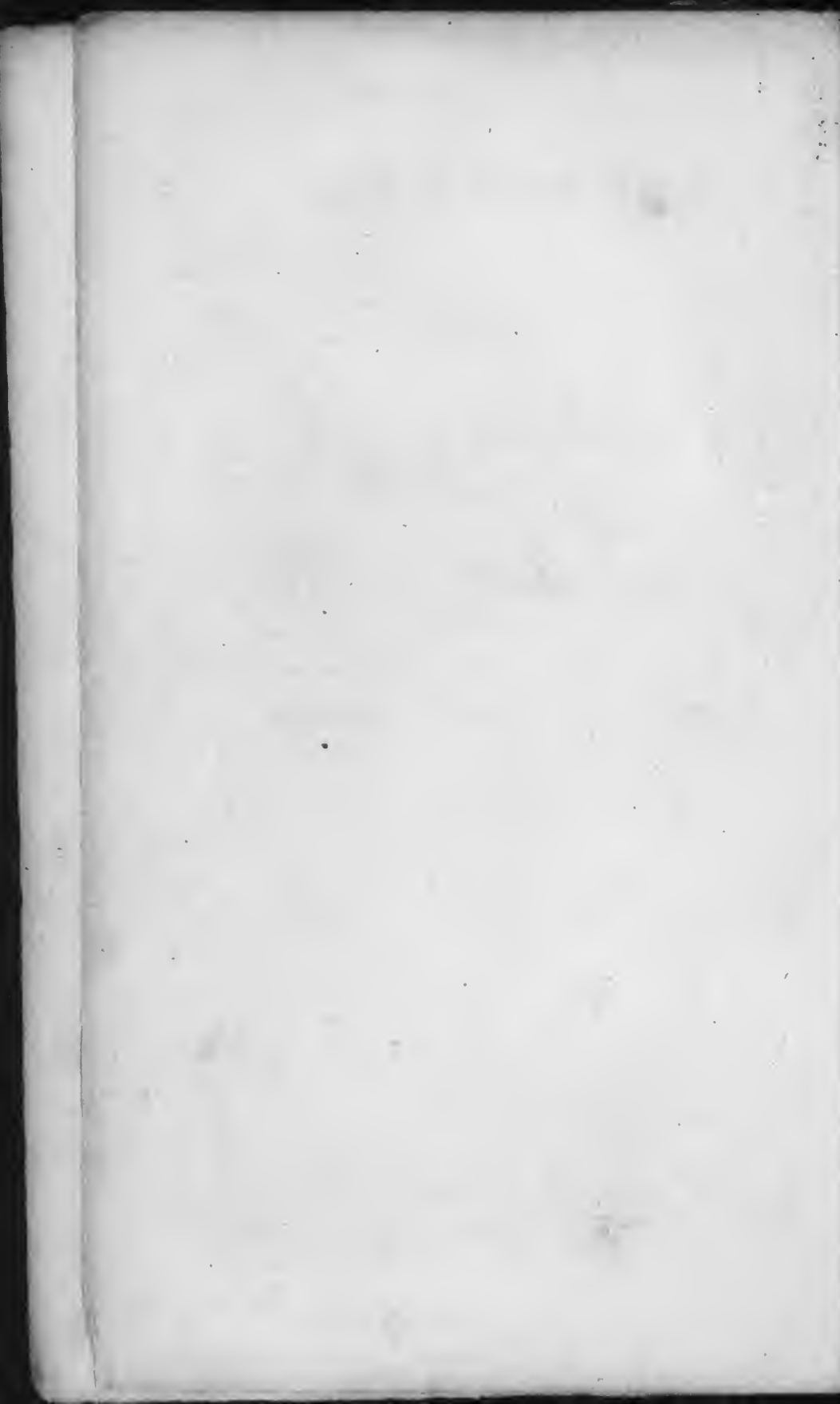
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THE DOCTRINES
AND
DISCIPLINE
OF THE
METHODIST EPISCOPAL CHURCH,
SOUTH.

NASHVILLE, TENN.:
PUBLISHED BY A. H. REDFORD,
FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.
1866.

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Middle District of Tennessee.

TO THE MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

DEARLY BELOVED BRETHREN: We think it expedient to give you a brief account of the rise of Methodism both in Europe and America. "In 1729, two young men, in England, reading the Bible, saw they could not be saved without holiness, followed after it and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people." *

In the year 1766, Philip Embury, a local preacher of our Society, from Ireland, began to preach in the city of New York, and formed a society of his own countrymen and the citizens; and the same year, Thomas Webb preached in a hired room near the barracks. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederick county, in the State of Maryland, and, preaching there, formed some societies. The first Methodist church was built in New York, in 1768 or 1769; and in 1769 Richard Boardman and Joseph Pilmoor came to New York, who were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over.

We believe that God's design in raising up the preachers called Methodists in America, was to reform the continent, and spread scriptural holiness over these lands. As a proof hereof, we have seen, since that time, a great and glorious work of God throughout the United States.

We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our Church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years;

* These are the words of Messrs. Wesley themselves.

as also on the observations and remarks we have made on ancient and modern Churches.

We wish to see this little publication in the house of every Methodist; and the more so, as it contains the articles of religion maintained more or less, in part or in whole, by every reformed Church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the Word of God, to procure the articles and canons of the Church to which you belong.

We remain your very affectionate brethren and pastors, who labor night and day, both in public and in private, for your good.

JOSHUA SOULE,
JAMES O. ANDREW,
ROBERT PAINE,
GEORGE F. PIERCE,
JOHN EARLY,
HUBBARD H. KAVANAUGH,
WILLIAM M. WIGHTMAN,
ENOCH M. MARVIN,
DAVID S. DOGGETT,
HOLLAND N. McTYEIRE.

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THE
Doctrines and Discipline
OF THE
METHODIST E. CHURCH, SOUTH.

PART FIRST.

CHAPTER I.

SECTION I.

Of the Origin of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South.

THE preachers and members of our Society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. *John Wesley* to take such measures, in his

wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy; but preferring the episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, viz., *Thomas Coke*, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, then general assistant of the Methodist Society in America, for the same epis-

copal office; he, the said *Francis Asbury*, being first ordained deacon and elder. In consequence of which, the said *Francis Asbury* was solemnly set apart for the said episcopal office by prayer, and the imposition of the hands of the said *Thomas Coke*, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Thomas Coke* and *Francis Asbury* as their Bishops, being fully satisfied of the validity of their episcopal ordination.

SECTION II.

Of the Organization of the Methodist Episcopal Church, South.

IN the judgment of the delegates of the several Annual Conferences in the slaveholding States, the continued agitation of the subject of slavery and

abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the proceedings of the General Conference of the Methodist Episcopal Church of 1844, in the case of the Rev. James O. Andrew, D. D., one of the Bishops, who had become connected with slavery by marriage, produced a state of things in the South which rendered a continuance of the jurisdiction of that General Conference over the Conferences aforesaid, inconsistent with the success of the ministry in their proper calling. This conviction they declared in solemn form to the General Conference, accompanied with a protest against the action referred to, assured that public opinion in the slaveholding States would demand, and that a due regard to the vital interests of Christ's kingdom would justify, a separate and independent organization. The devel-

opments of a few months vindicated their anticipations. The Church in the South and South-west, in her primary assemblies, her Quarterly and Annual Conferences, with a unanimity unparalleled in ecclesiastical history, approved the course of the delegates and declared her conviction that a separate jurisdiction was necessary to her existence and prosperity. The General Conference of 1844 having adopted a "Plan of Separation," provided for the erection of the Annual Conferences in the slaveholding States into a separate ecclesiastical connection, under the jurisdiction of a Southern General Conference, the delegates of the aforementioned Conferences, in a published address, recommended that a convention of delegates from the said Conference, duly instructed as to the wishes of the ministry and laity, should assemble at Louisville, Ky., on the first day of May, 1845.

The convention met, delegates having been formally appointed in pursuance of this recommendation; and after a full and minute representation of all the facts in the premises, acting under the provisional "Plan of Separation," declared, by solemn resolution, the jurisdiction hitherto exercised by the General Conference of the Methodist Episcopal Church over the Conferences in the slaveholding States *entirely dissolved*, and erected the said Annual Conferences into a separate ecclesiastical connection, under the style and title of *The Methodist Episcopal Church, South*; the first General Conference of which was held in the town of Petersburg, Va., on the first day of May, 1846.

SECTION III.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead

and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt. but also for actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

The Names of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The

Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts

thereof of necessity be received in any Commonwealth, yet, notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such, that he can not turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no

power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, can not put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch

that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which are called works of supererogation, can not be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to

be denied to such as fall into sin after justification : after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And, therefore, they are to be condemned who say they can no more sin as long as they live here ; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshiping, and

adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a tongue as the people understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI *Of the Sacraments.*

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to

themselves condemnation, as St. Paul saith, 1 Cor. xi: 29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, can not be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. *Of both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies,

so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitution of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is expected that all our preachers and people, who may be under any foreign government, will behave themselves as peaceable and orderly subjects.

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

SECTION IV.

*The Nature, Design, and General Rules of our
United Societies.*

(1.) In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time which

he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

(2.) This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a society is no other than "*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*"

(3.) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class; one of whom is styled *the leader*. It is his duty,

I. To see each person in his class once a week at least; in order,

1. To inquire how their souls prosper.
2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, church and poor.* .

II. To meet the minister and the stewards of the society once a week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding.

(4.) There is only one condition previously required of those who desire admission into these societies, a "de-

* This part refers to towns and cities, where the poor are generally numerous, and church expenses considerable. For other provisions concerning the classes, see Chap. iii: Sec. 2.

sire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness; or drinking spirituous liquors, unless in cases of necessity.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The *buying or selling goods that have not paid the duty.*

The *giving or taking things on usury*, i. e., unlawful interest.

Uncharitable or unprofitable conversation: particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God: as,

The *putting on of gold and costly apparel*:

The *taking such diversions* as can not be used in the name of the Lord Jesus:

The *singing those songs, or reading those books*, which do not tend to the knowledge or love of God:

Softness or needless self-indulgence:

Laying up treasure upon earth:

Borrowing without a probability of

paying; or taking up goods without a probability of paying for them.

(5.) It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison:

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "*we are not to do good unless our hearts be free to it.*"

By doing good, especially to them

that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

(6.) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God

The ministry of the word, either read or expounded:

The Supper of the Lord:

Family and private prayer:

Searching the Scriptures, and

Fasting or abstinence.

(7.) These are the general rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

CHAPTER II.

SECTION I.

Of the General and Annual Conferences.

It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

Quest. How may we best improve our time at the Conferences?

Ans. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private devotions.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

The ministry of the word, either read or expounded:

The Supper of the Lord:

Family and private prayer:

Searching the Scriptures, and

Fasting or abstinence.

(7.) These are the general rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

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SECTION II.

Of the General Conference.

Quest. 1. Who shall compose the General Conference, and what are the regulations and powers belonging to it?

Ans. 1. The General Conference shall be composed of one member for every seventeen members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference; yet so that such representatives shall have traveled at least four calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1846, in the town of Petersburg, Virginia, and thenceforward, in the month of April or May,

once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time; but the Bishops, or a majority of all the Annual Conferences, shall have authority to call a General Conference, if they judge it necessary, at any time. The Bishops shall have authority, when they judge it necessary, to change the place appointed for the meeting of the General Conference. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election.

3. At all times when the General Conference is met, it shall take two-thirds of the representatives of the Annual Conference to make a quorum for transacting business.

4. One of the general superintend-

ents shall preside in the General Conference; but in case no general superintendent be present, the General Conference shall choose a president pro tem.

5. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz.:

(1.) The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine.

(2.) They shall not allow of more than one representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every thirty: *Provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation,

such Annual Conference shall be entitled to an additional delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of two delegates.

- (3.) They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.
- (4.) They shall not revoke or change the General Rules of the United Societies.
- (5.) They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the Church, or by a committee, and of an appeal.
6. They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of

the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children.

Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

Provided, that when any rule or regulation is adopted by the General Conference which, in the opinion of the

Bishops is unconstitutional, the Bishops may present to the General Conference their objections to such rule or regulations, with the reasons thereof; and if, after hearing the objections and reasons of the Bishops, two-thirds of the members of the Conference present shall vote in favor of the rule or regulation so objected to, it shall have the force of law; otherwise it shall be null and void.

SECTION III.

Of the Annual Conferences.

Quest. 1. Who shall compose the Annual Conferences?

Ans. All the traveling preachers in full connection, who are able to do effective service; all the supernumerary preachers, that is to say, those who are so disabled by affliction as to be unable to preach constantly, but are willing to do any work in the ministry which the

Bishop may direct, and they may be able to perform ; and all the superannuated preachers, that is to say, those who are worn out in the itinerant service. It shall be the duty of all the members of the Conference to attend its sessions, unless providentially hindered. All the preachers on trial, and those to be admitted on trial, shall also attend the sessions, but they shall not vote on any question, nor speak unless by consent of the Conference.

Quest. 2. Who shall determine the number and boundaries of the Annual Conferences?

Ans. The General Conference.

Quest. 3. Who shall preside in the Annual Conferences?

Ans. The Bishops. In the absence of all the Bishops, the Conference shall elect the president by ballot, without debate, from among the elders. The president thus elected shall dis-

charge all the duties of a Bishop, except ordination.

Quest. 4. What is the method of proceedings in an Annual Conference?

Ans. The following questions shall be asked :

1. Who are admitted on trial?
2. Who remain on trial?
3. Who are admitted into full connection?
4. Who are readmitted?
5. Who are received by transfer from other Conferences?
6. Who are the deacons of one year?
7. What traveling preachers are elected and ordained deacons?
8. What local preachers are elected and ordained deacons?
9. What traveling preachers are elected and ordained elders?
10. What local preachers are elected and ordained elders?
11. Who have located this year?

12. Who are supernumerary?

13. Who are superannuated?

14. What preachers have died during the past year?

15. Are all the preachers blameless in their life and official administration?

16. What is the number of preachers and members in the several circuits, stations, and missions of the Conference?

17. How many infants and adults have been baptized during the year?

18. What is the number of Sunday-schools, teachers, and scholars?

19. What amounts are necessary for the superannuated preachers, and the widows and orphans of preachers, and to make up the deficiencies of those who have not obtained their regular allowance in their respective districts, circuits, and stations?

20. What has been collected on the foregoing accounts, and how has it been applied?

21. What has been contributed for the Missionary and Tract Societies?

22. Where and when shall the next session of the Conference be held?

23. Where are the preachers stationed this year?

Quest. 5. What method is recommended in the examination of the life and official administration of the preachers?

Ans. Let none be present except members of the Conference, and others who may be in attendance on Conference business, unless the Conference by vote shall order otherwise. Let the name of every preacher be called, and let his presiding elder, or some other member of the Conference, state whether or not there be any complaint against him: if there be none, he may retire, and the Conference may make further inquiry concerning him, and pass his character without vote. If there be a

complaint, and the preacher have been advised of it, let it be stated to the Conference, and let the accused have the privilege of replying; the Conference shall then allow him to retire, and shall determine by vote whether or not his character shall pass. If a trial be necessary, it shall be conducted according to the provisions of Chapter iv., sec. 2. The names of any who may be expelled or suspended, or who may have withdrawn from the Church, shall be stated in the minutes.

When any traveling preacher is located, he shall be amenable to the Quarterly Conference of the charge last filled by him, until he shall present his certificate of location to some other Quarterly Conference.

Quest. 6. What other business shall be done in the Annual Conferences?

Ans. 1. Let every Annual Conference inquire into the state and charac-

ter of all the institutions of learning that may be under its care, and the best means of promoting their interests, and, if necessary, of increasing their number.

2. Let every Annual Conference take account of all the church buildings, parsonages, and other Church property within its bounds, and see that the same be legally secured to the Methodist Episcopal Church, South, according to the provisions of the Discipline.

3. Let every Annual Conference examine strictly into the state of the domestic missions within its bounds; and let none remain on the list of missions which, in the judgment of the Conference, are able to support themselves as circuits or stations.

4. Let every Annual Conference have a record of its proceedings, kept by a secretary chosen for that purpose; let said record be signed by the president

and secretary, and a copy of the same be sent to the General Conference, at its next ensuing session; and let the secretary forward to the Editor of books at the Publishing House full and correct answers to the foregoing twenty-three questions, for insertion in the General Minutes, according to the form therein adopted.

5. Let every Annual Conference appoint the place of its session by ballot or otherwise, as it may think proper.

SECTION IV.

Of the Quarterly Conferences.

Quest. 1. Who shall compose the Quarterly Conferences?

Ans. All the traveling and local preachers, exhorters, stewards, and class-leaders of the respective circuits, stations, and missions, together with the

superintendents of Sunday-schools who are members of the Church, and none else.

Quest. 2. When and where shall each Quarterly Conference meet?

Ans. Four times a year, at such places as the Conference may appoint, and at such times as the presiding elder may designate.

Quest. 3. Who shall preside in a Quarterly Conference?

Ans. The presiding elder; or, in his absence, the preacher in charge.

Quest. 4. What is the regular business of a Quarterly Conference?

Ans. 1. To hear complaints, and to receive and try appeals.

2. To superintend the interests of Sunday-schools, and the instruction of children.

3. To take cognizance of all the local preachers and exhorters in the circuit, station, or mission, and to inquire

into the gifts, labors, and usefulness of each by name.

4. To license proper persons to preach and to exhort, and to renew their licenses annually, when, in its judgment, their gifts, grace, and usefulness will warrant the renewal; to recommend suitable candidates to the Annual Conference for deacons' or elders' orders in the local connection; and for admission on trial in the traveling connection; and to try, suspend, expel, or acquit any local preacher in the circuit, station, or mission against whom charges may be brought. *Provided*, that no person shall be licensed to preach or to exhort, without the recommendation of the church of which he is a member, or of the leaders' meeting of the circuit, station, or mission to which he belongs. Nor shall any one be licensed to preach, or recommended to the Annual Conference for admission on trial, or for ordination,

without first being examined in the Quarterly Conference on the subject of doctrines and discipline, and giving satisfactory evidence of his knowledge of the ordinary branches of an English education; nor shall any license be valid unless signed by the president and countersigned by the secretary of the Conference. All votes to license preachers, and to recommend preachers for admission into the traveling connection, or to deacons' and elders' orders, shall be taken by ballot.

5. To attend strictly to the temporal interests of the Church, according to the Discipline.

6. To see that all its proceedings be faithfully recorded, by a secretary chosen for the purpose, in a book to be kept by one of the stewards, the records of each session being signed by the president and countersigned by the secretary of the Conference.

Let the following order of business be observed in the Quarterly Conferences:

After the opening services let the roll be called, and the following inquiries be made:

1. Are there any complaints or appeals?

2. Is there a written report of the number and state of Sunday-schools, and of the pastoral instruction of children?

3. Are there any recommendations:
(1.) For license, to preach or exhort?
(2.) For admission into the traveling connection? (3.) Of local preachers for deacons' or elders' orders?

4. Are there any applications for the renewal of license?

5. What is doing for the cause of missions?

6. What is the general state of the Church?

Let the answer to this question em-

brace, in a written report, the number baptized, or in any other way added to the Church, died, removed, withdrawn, and expelled, during the present quarter.

7. What amount has been raised the present quarter for the support of the ministry, and how has it been applied?

8. What amounts have been raised for other benevolent enterprises of the Church?

9. Is there any miscellaneous business?

10. Where shall the next quarterly meeting be held?

At the fourth quarterly meeting let the report of trustees be called for.

Quest. 5. How shall we try those who profess to be moved by the Holy Ghost to preach?

Ans. Let the following questions be asked, namely: 1. Do they know God as a pardoning God? Have they the

love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION V.

*Of the Election and Consecration of Bishops
and of their Duty.*

Quest. 1. How is a Bishop to be constituted?

Ans. By the election of the General Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two elders.

Quest. 2. If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do?

Ans. The General Conference shall elect a Bishop; and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall ordain him according to our form of ordination.

Quest. 3. What are the duties of a Bishop?

Ans. 1. To preside in the General and Annual Conferences.

2. To fix the appointments of the preachers in the Annual Conferences; *Provided* he shall not allow any preacher to remain in the same circuit or station more than four years successively; except the book agents and editors authorized by the General Conference, the corresponding secretaries of the Foreign and Domestic Missionary Boards, the supernumerary and superannuated preachers, missionaries among the Indians, missionaries to our people of color and on foreign stations, chaplains to State prisons and military posts, those preachers that may be appointed to labor for the especial benefit of seamen and for the American Bible Society; also the preacher or preachers that may be stationed in the city of New Orleans, and the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence; and,

also, when requested by an Annual Conference, to appoint a preacher for a longer time than two years to any seminary of learning not under our care. He shall have authority, when requested by an Annual Conference, to appoint an agent, whose duty it shall be to travel throughout the bounds of such Conference for the purpose of establishing and aiding Sabbath-schools, and distributing tracts, and also to appoint an agent or agents for the benefit of our literary institutions.

3. To choose the presiding elders, fix their stations, and change them when he judges it necessary; *Provided* he shall not allow any elder to preside in the same district more than four years successively.

4. To change, receive, and suspend preachers in the intervals of the Conferences, as necessity may require, and as the Discipline directs.

5. To appoint the times of holding the sessions of the Annual Conferences; *Provided* every Conference shall have the right to sit a week at least, if it think proper.

6. To ordain Bishops, elders, and deacons; and to see that the names of the persons ordained by him be entered on the journals of the Conference.

7. To decide all questions of law coming before him in the regular business of an Annual Conference; *Provided* such questions be presented in writing, and with his decisions be recorded on the journals of the Conference. When the Bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending. An Annual Conference shall have a right to appeal from such decision to the College of Bishops, whose

decision in such cases shall be final. And no episcopal decision shall be authoritative except in the case pending, nor shall any such be published, until it shall have been approved by the College of Bishops. And each Bishop shall report in writing to the episcopal college, at an annual meeting to be held by them, such decisions as he has made, subsequently to the last preceding meeting; and all such decisions, when approved by the College of Bishops, shall be recorded in a permanent form, and published in such manner as the Bishops shall agree to adopt; and when so approved, recorded, and published, they shall be authoritative interpretations or constructions of the law.

8. To hear and decide appeals of the Quarterly Conferences on questions of law, when he shall be presiding in any Annual Conference; and the question contained in the appeal, together with

the Bishop's decision, shall be recorded on the journal of the Annual Conference.

9. To see that the districts be formed according to his judgment; *Provided*, that no district shall contain more than fourteen appointments.

10. To unite two or more circuits, stations or missions together; *Provided* the financial interests and pastoral duties of each remain separate and independent; and to divide a circuit, station, or mission into two or more, when he judges it necessary.

11. To travel during the year, as far as practicable, through the presiding elder's districts which may be included in his episcopal district, in order to preach and to oversee the spiritual and temporal affairs of the Church.

SECTION VI.

Of the Presiding Elders, and their Duty.

Quest. 1. What are the duties of a presiding elder?

Ans. 1. To travel through his appointed district.

2. In the absence of the Bishop, to take charge of all the elders, and deacons, traveling and local preachers, and exhorters, in his district.

3. To change, receive, and suspend preachers in his district during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs.

4. To be present, as far as practicable, at all the quarterly meetings, and call together the members of the Quarterly Conference, over which he shall also preside.

5. To decide all questions of law which may come up in the regular business of the Quarterly Conference, when

submitted to him in writing, subject to an appeal to the president of the next Annual Conference ; but in all cases the application of law shall be with the Quarterly Conference, which shall record in its journal all such questions and decisions.

6. To take care that every part of the Discipline be enforced in his district ; to oversee the spiritual and temporal business of the Church ; to promote, by all proper means, the cause of missions and Sunday-schools, and the publication, at our own press, of tracts and Sunday-school books ; to inquire carefully at each Quarterly Conference, whether the rules respecting the instruction of children have been faithfully observed ; and to report to the Annual Conference the names of all traveling preachers within his district who shall neglect to observe these rules.

7. To attend the Bishops when

present in his district; and to give them, when absent, all necessary information, by letter, of the state of his district.

8. To direct the candidates for the ministry to those studies recommended for them by the Bishops.

9. To procure at the fourth quarterly meeting full statistics from every charge, to be reported at the Annual Conference, in case the preacher in charge shall fail to make his report.

10. If any preacher absent himself from his circuit, the presiding elder shall, as far as possible, fill his place with another preacher.

Quest. 2. Shall the presiding elder have power to employ a preacher who has been rejected at the previous Annual Conference?

Ans. He shall not, unless the Conference should give him liberty under certain conditions.

SECTION VII.

Of the Duties of Preachers in charge of Circuits, Stations, or Missions.

Quest. 1. What are the duties of the preacher who has the charge of a circuit, station, or mission.

Ans. 1. To receive, try, and expel members, according to the provisions of the Discipline.

2. To appoint all the leaders, and change them when he sees it necessary.

3. To see that all the ordinances and regulations of the Church be duly observed, and that the General Rules be read at least once a year in every congregation.

4. To see that a fast be held in every congregation within his charge on the Friday preceding every quarterly meeting, and that suitable services be held on the occasion, wherever practicable.

5. To hold quarterly meetings in the absence of the presiding elder.

6. To renew the tickets for the admission of members into love-feasts quarterly.

7. To report at each Quarterly Conference the names of all who have been received into the Church, and of all who have been excluded from it during the preceding quarter, and give a statement of the general condition of his station, circuit or mission.

8. To give an account of his charge every quarter to his presiding elder.

9. To see that all the people within the bounds of his charge be duly supplied with our books and periodicals.

10. To keep a directory, in which the residences of all the members shall be noted, wherever it may be necessary to facilitate pastoral visitation.

11. To leave his successor a particular account of his charge, including an

account of the subscribers for our periodicals.

12. To see that a permanent record be kept of all the baptisms and marriages within the bounds of his charge.

13. To see that a register be kept, in which shall be noted the names, with the time and manner of the reception and disposal of every person belonging to the Church in his station, circuit, or mission, distinguishing between local elders, deacons, and preachers, white persons, colored persons, and Indians, and report to the Annual Conference the number of each that may be under his charge at the time of its session.

14. To promote all the interests of the Missionary Boards and the Tract Society of our Church, in such way as the Discipline or the Annual Conference may designate; and to report to the Conference the amount raised during the year within the bounds of his charge for these several interests.

15. To report at each session of the Quarterly Conference the number and state of the Sunday-schools; and annually to the Quarterly and Annual Conferences, for insertion in their respective journals, the number of Sunday-schools, scholars, teachers, superintendents, and Sunday-school library books in his circuit, station, or mission.

16. To furnish every one leaving his charge with a certificate, in the following form: "The bearer hereof, A. B., has been an acceptable member of the Methodist Episcopal Church, South, in C. Station (circuit or mission), D. Conference."

SECTION VIII.

Of the Method of Receiving Traveling Preachers, and of their Duty.

Quest. 1. How is a preacher to be received into the traveling connection?

Ans. 1. By the Annual Conference. In the interval of the Conference, he may be employed in the work by a Bishop, or the presiding elder of the district, until the sitting of the Conference. When a preacher's name is not printed in the Minutes, he must receive a written license from a Bishop or presiding elder.

2. No one shall be received on trial unless he first procure a recommendation from the Quarterly Conference of his circuit, station, or mission; nor shall a vote be taken upon the admission of any candidate who shall not have passed an approved examination upon the course of study prescribed by the Bishops, before a committee appointed by the Conference for the purpose.

3. The Annual Conference may then receive him as a probationer, by a vote of the majority. Observe!—taking on

trial is entirely different from admitting a preacher into full connection. One on trial may be either admitted or rejected, without doing him any wrong; otherwise it would be no trial at all.

Quest. 2. Who shall be received into the Conference in full connection?

Ans. 1. No one except a preacher who has been employed two successive years in the regular itinerant work, (which is to commence from his being received on trial at the Annual Conference,) and who is approved by the Annual Conference. A missionary employed on a foreign mission may be admitted into full connection, if recommended by the superintendent of the mission where he labors, without being present at the Annual Conference for examination.

2. Before any preacher shall be admitted into full connection, or ordained deacon or elder, he shall have passed

an approved examination upon the course of study prescribed by the Bishops for candidates for the ministry. The examination committees shall be appointed by the several Annual Conferences, and shall hold their office for four years; and in no case shall a vote be taken to elect any one to deacon's or elder's orders, until he shall have been recommended by the examining committee.

Quest. 3. What method do we use in receiving a preacher into full connection at the Conference?

Ans. 3. After solemn fasting and prayer, every person proposed shall then be asked, before the Conference, the following questions, (with any others which may be thought necessary,) namely: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you

groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of the Church? Do you keep them? Do you constantly attend the sacrament? Have you read the form of Discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first, tenth and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, or abstinence, both by precept and example? Are you in debt?

If he give satisfactory answers to these questions, the Conference, by a vote of the majority, may admit him into full connection.

Quest. 4. What are the directions given to a preacher?

Ans. 1. Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be *Hóliness to the Lord*. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and conduct yourself prudently with women. 1 Tim. v: 2.

4. Take no step toward marriage without first consulting with your brethren.

5. Believe evil of no one without good evidence: unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one; because your

word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A preacher of the gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience' sake.

11. You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

Observe! it is not your business only

to preach so many times, and to take care of this or that society; but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they can not see the Lord. And remember! a Methodist preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.

12. Act in all things not according to your own will, but as a son in the gospel: it is therefore your duty to employ your time in the manner which we direct: in preaching, meeting the classes, visiting from house to house, and especially visiting the sick: in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise,

at those times and places which we judge most for his glory.

N. B.—At each Annual Conference, those who are received on trial, or are admitted into full connection, shall be asked whether they are willing to devote themselves to the missionary work; and a list of the names of all who are willing to do so shall be taken and reported to the secretary of the Missionary Board; and all such shall be considered as ready and willing to be employed as missionaries, whenever called for by any one of the Bishops.

SECTION IX.

Of the Election and Ordination of Traveling Deacons, and of their Duty.

Quest. 1. How is a traveling deacon constituted?

Ans. By the election of the majority

of the Annual Conference, and the laying on of the hands of a Bishop; *Provided*, that no one shall be so elected and ordained who has not been one year in the regular itinerant work, except such as may be selected by the Bishop for the missionary work.

Quest. 2. What is the duty of a traveling deacon?

Ans. 1. To baptize, and perform the office of matrimony, in the absence of the elder.

2. To assist the elder in administering the Lord's Supper.

3. To do all the duties of a traveling preacher.

Quest. 3. What shall be the time of probation of a traveling deacon for the office of an elder?

Ans. Every traveling deacon shall exercise that office for one year, before he be eligible to the office of elder; except in the case of missions, when

the Annual Conferences shall have authority to elect for the elder's office sooner, if they judge it expedient.

Provided always, that when a preacher shall have passed his examination, and been admitted into full connection, and elected to deacon's orders, but fails of his ordination through the absence of the Bishop, his eligibility to the office of elder shall run from the time of his election to the office of a deacon.

Provided, that in the case of colored preachers, the question both as to time and qualifications for orders, shall be left to the Annual Conference.

SECTION X.

Of the Election and Ordination of Traveling Elders, and of their Duty.

Quest. 1. How is an elder constituted?

Ans. By the election of a majority of the Annual Conference, and by the laying on of the hands of a Bishop, and some of the elders that are present.

Quest. 2. What is the duty of a traveling elder?

Ans. 1. To administer baptism and the Lord's Supper, and to perform the office of matrimony, and all parts of Divine worship.

2. To do all the duties of a traveling preacher.

SECTION XI.

Of the Reception of Ministers from other Churches.

Quest. 1. How shall we receive those ministers who may offer to unite with us from other Christian Churches?

Ans. Those ministers of other evangelical Churches who may desire to unite with our Church, whether as

local or itinerant, may be received according to our usages, on condition of their taking upon them our ordination vows, without the reimposition of hands, giving satisfaction to an Annual Conference of their being in orders, and of their agreement with us in doctrine, discipline, government, and usages; *Provided* the Conference is also satisfied with their gifts, grace, and usefulness. Whenever any such minister is received, he shall be furnished with a certificate, signed by one of our Bishops, in the following words, namely:

This is to certify that _____ has been admitted into _____ Conference as a traveling preacher, [or has been admitted as a local preacher on _____ Circuit,] he having been ordained to the office of a deacon, [or an elder, as the case may be,] according to the usages of the _____ Church, of which he has been a member and minister;

and he is hereby authorized to exercise the functions pertaining to his office in the Methodist Episcopal Church, South, so long as his life and conversation are such as become the gospel of Christ.

Given under my hand and seal, at _____ this — day of _____ in the year of our Lord, _____

In the interval of the Annual Conferences such ministers may be received by the Quarterly Conference, and may preach as licentiates, but shall not exercise the peculiar functions of deacons or elders until their orders shall be recognized by the Annual Conference. After such reception their orders may be recognized, or they may be admitted into the traveling connection, but not without the recommendation of the Quarterly Conference.

Provided, that the Bishop may, at his discretion, allow such ministers to exercise their functions as deacons or

elders until the session of the Annual Conference.

Quest. 2. How shall we receive preachers of other Churches who are not in orders?

Ans. They may be received as licentiates; *Provided* they give satisfaction to a Quarterly or an Annual Conference that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government, and usages of our Church.

SECTION XII.

Of Local Preachers.

Quest. What directions shall be given concerning local preachers?

Ans. 1. Any one who professes to be called to preach may exercise the functions of a preacher in a local sphere; *Provided* he receive a license from the Quarterly Conference of the

circuit, station, or mission to which he belongs, agreeably to the provisions of the Discipline, chap. ii : sec. iv.

Ans. 2. A licensed local preacher shall be eligible to the office of a deacon, after he has preached four years from the time he received a regular license, and has obtained a testimonial from the Quarterly Conference, after proper examination, signed by the president and countersigned by the secretary, and after his character has passed in examination before, and he has obtained the approbation of, the Annual Conference.

3. A local deacon shall be eligible to the office of an elder, after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the Quarterly Conference of which he is a member, certifying his qualifications in doctrine, discipline, talents, and usefulness, signed

by the president and countersigned by the secretary. He shall, if he can not attend, send to the Annual Conference such recommendation, and a note certifying his belief in the doctrine and discipline of our Church—the whole being examined by the Annual Conference; and if approved, he may be ordained.

4. It shall also be the duty of local preachers to aid the preacher in charge of the circuit, station, or mission to which they belong, in supplying the people with the ministry of the word. They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform; he may then draw up a plan by which their labors shall be regulated; and they shall be authorized to form new congregations, to take a list of the names of all candi-

dates for Church membership, and, if expedient, receive them into the Church; *Provided*, that all such congregations, candidates, and members be reported, as soon as possible, to the preacher in charge, in order that they may be placed immediately under his pastoral care.

5. Every local elder, deacon, and licentiate shall have his name recorded on the journal of the Quarterly Conference of which he is a member.

6. Whenever any local elder, deacon, or licentiate shall remove from one circuit or station to another, he shall procure from the presiding elder of the district, or from the preacher having charge, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a local preacher in other places.

SECTION XIII.

Of Exhorters.

Quest. What directions shall be given concerning exhorters?

Ans. Any person wishing to exercise the functions of an exhorter may do so; *Provided* he receive a license from the Quarterly Conference of the circuit, station, or mission to which he belongs, agreeably to the provisions of the Discipline, chap. ii: sec. iv.

2. Let every exhorter diligently exercise the functions of his office, without assuming those of a preacher.

3. Every exhorter, by virtue of his office, shall be a member of the Quarterly Conference of the circuit, station, or mission to which he belongs; but in all other respects he shall be dealt with as a private member of the Church.

4. When an exhorter removes from one circuit, station, or mission to an-

other, he shall not be recognized as such unless he obtain a certificate of his official character from the presiding elder of the district, or the preacher to whose charge he belongs at the time of his removal.

CHAPTER III.

SECTION I.

Of the Reception of Members into the Church.

Quest. How shall persons be received into the Church?

Ans. 1. When persons offer themselves for Church membership, let the preacher in charge inquire into their spiritual condition, and see that they are acquainted with the moral discipline of the Church, and receive them into the Church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; also of the gen-

uineness of their faith, and of their willingness to keep the rules of the Church.

2. When satisfied on these points, let the preacher bring the candidates before the congregation, whenever practicable; and baptize them, if they have not been baptized; and if they have been, propound to them the questions, and receive the answers contained in the baptismal vow—excepting, of course, the third question and answer—as follows:

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? and that he

was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

3. Persons may be received by cer-

tificate from other orthodox churches without these formalities.

SECTION II.

Of the Social Church Meetings.

Question 1. What means shall be adopted to promote personal religion, Christian fellowship, salutary discipline, an interest in all the institutions of the Church and in their support?

Ans. Let every preacher in charge diligently and faithfully observe the following regulations respecting prayer meetings, love-feasts, class meetings, and regular church meetings.

Quest. 2. What directions are given respecting PRAYER MEETINGS?

Ans. 1. Let the preacher hold prayer meetings, weekly, in every church when it is practicable; and when he can not himself attend, let him engage local

preachers, exhorters, class-leaders, and others to hold them.

2. Let such meetings be held also at all other places in such charge, where there may seem to be a probability of their doing good.

3. It shall be the duty of the members to attend the regular prayer meetings as frequently as possible.

Quest. 3. What directions are given respecting LOVE-FEASTS?

Ans. 1. Quarterly, or at such other times as the preacher in charge may consider expedient, love-feasts shall be held, with closed doors, to which, besides church members, serious persons may be admitted by him.

2. In conducting the love-feast, after singing and prayer, the preacher may make a short address, setting forth the nature and design of this institution; every one present may then partake of a little bread and water in token of

brotherly love; the members may then give brief details of their religious experience, and the meeting shall close with singing and prayer.

Quest. 4. What directions are given respecting CLASS MEETINGS?

Ans. 1. Let the membership of every church, wherever it is practicable, be divided into classes, and let the members be earnestly advised to attend the same.

2. Let the preacher in charge appoint one person in each class to be the leader thereof.

3. Let the leaders take personal cognizance of all the members of their respective classes, and, if possible, meet them weekly, to inquire of them how their souls prosper, giving them opportunity to speak, and advising, reproof, comforting, and exhorting, as occasion may require. Let the exercises begin and end with singing and prayer.

4. Let the leaders meet the preacher and stewards once a week, whenever practicable, to report the names of any who may be sick or needy, or of any who neglect their duty, or who walk disorderly and will not be reprov'd; and to pay the stewards what they may have received in the classes during the preceding week.

5. Two or more classes may meet at the same time and place, at their own option, and their leaders may alternate in conducting the exercises.

6. Let the preacher visit every class once a quarter, if practicable, and report its condition to the Quarterly Conference; and let him hold general class meetings as often as he shall find it expedient.

Quest. 5. What directions shall be given respecting the holding of REGULAR CHURCH MEETINGS?

Ans. 1. All the members of the

Church, and resident members of an Annual Conference, shall come together every month, or on circuits at least every three months, at every appointment, to hold a church meeting, over which one of the preachers on the charge shall preside. It may be held at any time most convenient for assembling the greatest number of members; but if on the Sabbath, it should not interfere with the morning public worship.

2. A permanent secretary shall be elected annually, at the first meeting after the session of the Annual Conference. He shall keep a record of the proceedings, and shall keep in a book and return to the Quarterly Conference of which he may be *ex officio* a member all the statistics which the Discipline requires to be reported to an Annual Conference.

3. The roll of members shall be

called at every meeting, unless otherwise ordered, and the meeting may strike off the names of any who, on account of removal or other cause, have been lost sight of for twelve months; *Provided, however*, that if such member appears and claims membership, he may be restored by a vote of the meeting.

4. The following is suggested as the general

Order of Business for Church Meetings.

I. Receive Reports—

1st. From the preachers, of their labors since the last meeting.

2d. From the class-leaders.

3d. From the Sunday-schools.

4th. From the steward or stewards of that church.

II. The preachers shall inquire—

1st. What is doing for the relief of the poor of the church?

2d. Is the church here doing its

duty for the cause of missions and other church enterprises, and for the collections ordered by the Annual Conference?

3d. Is the literature of the Church circulated and read?

4th. Can the Church extend its work by establishing additional prayer meetings, Sunday-schools, or in any other way?

5th. Can any thing more be done to strengthen and build up the Church in the community, and to advance the cause of Christ?

5. If the observance of this order of business is likely to protract the church meeting beyond a reasonable limit, the preacher may, from time to time, select the most important matters and bring them forward.

6. Let the church meetings be opened and closed with religious services, and conducted in a devout and prayerful spirit.

SECTION III.

Of the Instruction of Children.

Quest. What shall we do for the rising generation?

Ans. 1. Let Sunday-schools be formed in all our congregations, where ten children can be collected for that purpose. And it shall be the especial duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the coöperation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday-schools and religious instruction in each congregation at least once in six months; to lay before the Quarterly Conference, at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday-schools within their respective

circuits and stations, and to make a report of the same to their several Annual Conferences. Each Quarterly Conference shall be deemed a board of managers, having supervision of all the Sunday-schools and Sunday-school societies within its limits.

2. It is recommended that each Annual Conference, where the general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of promoting the interests of Sunday-schools; and his expenses shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the Conference.

3. Let our catechisms be used as extensively as possible, both in our Sunday-schools and families; and let the preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children

in the doctrines and duties of our holy religion.

4. It shall be the special duty of the preachers to form Bible classes wherever they can, for the instruction of larger children and youth ; and where they can not superintend them personally, to appoint suitable leaders for that purpose.

5. Let the minister diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient ; and in his pastoral visitations let him pay special attention to the children ; speak to them personally and kindly on experimental and practical godliness, according to their capacity ; pray earnestly for them ; cause them to be faithfully instructed in the nature, design, privileges, and obligations of their baptism ; and as soon as they comprehend the responsibilities involved in a public profession of faith

in Christ, and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the Church, agreeably to the provisions of the Discipline, chap iii : sec. 1.

SECTION IV.

Of Public Worship.

Quest. 1. What directions shall be given for the establishment of uniformity in public worship?

Ans. 1. Let the morning service consist of singing, prayer, the reading of a lesson out of the Old Testament, and another out of the New, and preaching.

2. Let the afternoon service consist of singing, prayer, the reading of one or two lessons out of the Bible, and preaching.

3. Let the evening service consist of singing, prayer, and preaching.

4. Let the Lord's Supper be admin-

istered monthly, in every congregation, wherever it is practicable; and where it is not practicable, at every quarterly meeting. Let the service preceding the administration be so proportioned as to admit of due time for this solemn ordinance.

5. Let the Ritual be invariably used in all the offices for which it is prescribed. Let the Lord's Prayer also be used on all occasions of public worship, in concluding the first prayer, and the apostolic benediction, 2 Cor. xiii: 14, in dismissing the congregation.

Quest. 2. How shall we guard against formality in singing?

Ans. 1. By choosing such hymns as are proper for the congregation.

2. By not singing too much at once; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short, and asking the people, "Now, do you know

what you said last? Did you speak no more than you felt?"

5. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who have either very strong or very weak voices.

6. In all our congregations let the people learn to sing.

7. Recommend our tune book. And if you cannot sing yourself, choose a person or two at each place to pitch the tune for you.

8. Exhort every person in the congregation to sing; not one in ten only.

9. Sing no hymns of your own composing.

10. If a preacher be present, let him alone give out the words.

Quest. 3. Is there not a great indecency sometimes practiced among us, viz: talking in the congregation before and after service? How shall this be cured?

Ans. Let all the ministers and preachers join as one man, and enlarge on the impropriety of talking before or after service; and strongly exhort those that are concerned to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

SECTION V.

Of Colored Members.

Quest. What shall be done to promote the religious interests of the colored people?

Ans. 1. Let our colored members be organized as separate pastoral charges, wherever they prefer it and their numbers may justify it.

2. Let each pastoral charge of colored members have its own Quarterly Conference, composed of official members, as provided for in the Discipline.

3. Let colored persons be licensed to preach, and ordained deacons and elders, according to the Discipline, when, in the judgment of the conference having jurisdiction in the case, they are deemed suitable persons for said office and orders in the ministry.

4. The Bishop may form a district of colored charges, and appoint to it a colored presiding elder, when, in his judgment, the religious interests of the colored people require it.

5. When it is judged advisable by the college of Bishops, Annual Conferences of colored persons may be organized to be presided over by our Bishops.

6. When two or more Annual Conferences shall be formed, let our Bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire, and the Bishops deem it expedient, in accordance with the doctrines and dis-

cipline of our Church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other.

7. Let special attention be given to Sunday-schools among the colored people.

CHAPTER IV.

SECTION I.

Of the Trial of a Bishop.

When a Bishop shall be under report, or be accused of imprudence or immorality, three traveling elders shall call upon him and carefully inquire into the case, and, if necessary, examine witnesses in proof of the guilt or innocence of the accused; and if they believe him guilty of imprudence of a serious character, and he do not manifest penitence and promise amendment, or if they believe him guilty of

immoral conduct, in either case, they shall report the matter to another Bishop—if one be conveniently near, and if not, then to a presiding elder—and it shall be his duty to summon together, at some convenient place, not less than twelve traveling elders, and also the witnesses by whom the accusation is expected to be established; and the said elders shall form a conference or tribunal for the trial of the accused, in which the Bishop or presiding elder, as the case may be, shall preside. And if two-thirds of the elders so assembled verily believe the accused Bishop to be guilty of an offense requiring punishment, they shall have power to suspend or expel him, as the case may require; but no charge against a Bishop shall be entertained except it be made in writing, signed by those who propose to establish it; and a copy of the charge or accusation,

with the specifications, shall be delivered to the accused Bishop a sufficient length of time before the trial to enable him to make all necessary preparations for his defense. And if the condemned Bishop shall be dissatisfied with the verdict in his case, he shall have the right to appeal to the ensuing General Conference, who shall finally decide the case upon the evidence furnished in the minutes of the trial before the inferior tribunal.

When a Bishop shall cease to travel at large among the people, without the consent of the General Conference, he shall not thereafter exercise the episcopal office in our Church.

SECTION II.

Of the Trial of a Traveling Preacher.

When any traveling preacher is under report of being guilty of some crime

expressly forbidden in the word of God, if it be in the interval of the Annual Conference, let the presiding elder, in the absence of the Bishop, call as many traveling preachers as he shall think fit, at least three, and, if possible, bring the accused and the accuser face to face. When the crime is alleged to have been committed in the absence of any other party or parties competent to give testimony, the statement of both the accused and the accuser shall be taken, and the committee before whom the case is brought shall give both statements whatever weight they deem them entitled to, in rendering their verdict for guilt or innocence. The presiding elder shall cause an exact record of the investigation, signed by the president and secretary, to be transmitted to the Annual Conference, at which his case shall be fully considered and determined.

If the accused be a presiding elder, any three traveling elders or deacons of his district shall inquire into the report, and if they judge it necessary, call in the presiding elder of any other district, who shall appoint a committee of five elders from within the bounds of the Annual Conference of which the accused is a member, and also preside at the investigation.

If the accused and the accuser can not be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt; and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, even in that case, the Annual Conference shall reconsider and determine the whole matter.

When the accusation is preferred during the session of the Annual Conference, it shall first be referred to a committee of three traveling elders,

whose duty it shall be to bring forward all the charges preferred, in proper form, and also to report to the Conference such cases as they judge necessary to be tried. If the Conference differ in judgment from the committee, a new committee may be appointed to inquire into the facts and report. And all cases so reported for trial shall be referred to a committee of not less than nine nor more than thirteen, who, in the presence of a Bishop or a chairman, whom the President of the Conference shall appoint, and one or more of the secretaries of the Conference, shall have full power to try the case; and their decision shall be final, save as to the right of appeal; *Provided, always*, that the accused shall, upon good grounds alleged, be allowed to challenge five in a committee of nine, or seven in a committee of thirteen, and in the same ratio for any other number. And the said com-

mittee shall make a faithful report to the Secretary of the Conference, in writing, and deliver up to him the whole record of the case, with the decision rendered.

And if the accused be a superannuated preacher, living out of the bounds of the Conference of which he is a member, he shall be held responsible to the Annual Conference within whose bounds he may reside, who shall have power to try, acquit, suspend, or expel him, in the same manner as if he were a member of said Conference.

When a traveling preacher is under report of indulging improper tempers, words or actions, he shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. If he be not then cured, he shall be tried at the next Annual Conference, and if found guilty

and impenitent, shall be expelled from the Connection.

When any traveling preacher shall be under report of holding and disseminating publicly or privately, doctrines which are contrary to our Articles of Religion, let the same process be observed as in case of gross immorality; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be borne with till his case be laid before the next Annual Conference, which shall determine the matter.

When a traveling preacher is under report of being so unacceptable, inefficient, or secular, as to be no longer useful in his work, the Conference to which he belongs shall investigate the case, and if it appear that the complaint is well founded, and he do not

give the Conference satisfaction that he will amend or voluntarily retire, they may locate him without his consent; *Provided*, that he shall be at liberty to defend himself before the Conference in person, or by his representative; and if he be located in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the Conference, at its next session, to be heard in his defense; in which case they shall reconsider the matter for that purpose.

Provided, nevertheless, that in all the above-mentioned cases of trial and conviction, an appeal to the ensuing General Conference shall be allowed, if the condemned person signify his intention to appeal at the time of his condemnation, or at any time thereafter when he is informed thereof.

In all the above-mentioned cases, it shall be the duty of the secretary of

the Annual Conference to preserve all the documents relating to the case; which documents only, in case of an appeal from the decision of an Annual Conference, shall be presented to the General Conference, in evidence on the case. And in all cases when an appeal is made, and admitted by the General Conference, there shall be a committee appointed consisting of one delegate from each Annual Conference, who, in the presence of a Bishop and one or more of the secretaries of the General Conference, shall have full power to try the case; and their decision shall be final. And the said committee shall make a faithful report to the secretary of the General Conference, in writing, and deliver up to him the whole record of the case, with the decision rendered. But any member of the committee may be excused from serving on any appeal when he has

been a member of the committee that first tried the case. The appellant shall either state personally, or by his representative, (who shall be a member of the Conference,) the grounds of his appeal, showing cause why he appeals, and he shall be allowed to make his defense without interruption. After which the representatives of the Annual Conference from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have privilege of replying to such representatives, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the committee shall decide.

No expelled member shall be restored to the communion of the Church without giving satisfactory evidence of repentance, unless the Annual Conference shall become convinced that he was innocent of the crime for which

he was expelled; in which case the Conference may restore him to his previous standing.

A preacher on trial, who may be accused of crime, shall be accountable to the Quarterly Conference of the circuit on which he travels. The presiding elder shall call a meeting of three local preachers, who may suspend him. And the Quarterly Conference may expel him. Nevertheless, he shall have the right to an appeal to the next Annual Conference.

A supernumerary preacher who refuses to attend to the work assigned him, unless in case of sickness, or other unavoidable cause or causes, shall not be allowed to exercise the functions of his office, nor even to preach among us; nevertheless, the final determination of the case shall be with the Annual Conference of which he is a member, who shall have power to

acquit, suspend, locate, or expel him, as the case may be.

No deacon or elder who ceases to travel without the consent of the Annual Conference, certified under the hand of the president of the Conference, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless, the final determination in all such cases is with the Annual Conference.

When any traveling elder or deacon is deprived of his credentials, by expulsion, or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member; and should he at any future time give satisfactory evidence to said Conference of his amendment, and procure a certificate of the Quarterly Conference of

the circuit or station where he resides, or an Annual Conference who may have admitted him on trial, recommending to the Annual Conference, of which he *was* a member formerly, the restoration of his credentials, the said Conference may restore them.

SECTION III.

Of the Trial of a Local Preacher.

When a local preacher is under report of being guilty of some crime expressly forbidden in the word of God, the preacher having charge shall call a committee, consisting of three or more local preachers, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, suspended until the next Quarterly Conference. And the preacher in charge shall cause exact minutes of the charges, testimony, and examination, together with the decision

of the committee, to be laid before the Quarterly Conference, where it shall be the duty of the accused to appear. And the president shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence of the trial; which minutes, when read and approved, shall be signed by the president, and also by the members of the Conference who are present, or a majority of them.

When a local preacher is under report of being guilty of improper tempers, words, or actions, he shall be reprehended by the preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be tried at the next Quarterly Conference, and if found guilty and impenitent, he shall be expelled from the Church.

And in case of condemnation, the local preacher, deacon, or elder shall be allowed to appeal to the next Annual Conference; *Provided*, that he signify to the said Quarterly Conference his determination to appeal; in which case the said president shall lay the minutes of the trial above-mentioned before the said Annual Conference, at which the local preacher, deacon, or elder so appealing may appear; and the said Annual Conference, by a committee, shall judge, and finally determine from the minutes of the said trial so laid before them.

When a local elder, or deacon, shall be expelled, the presiding elder shall require of him the credentials of his ordination, to be filed with the papers of the Annual Conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Con-

ference a certificate of his restoration, signed by the president, and countersigned by the secretary of the Quarterly Conference, his credentials may be restored to him.

SECTION IV.

Of the Trial of a Member.

When a member of the Church is under report of being guilty of some crime expressly forbidden in the word of God, the preacher having charge shall appoint a committee of three discreet members, who shall investigate the report, and if they judge a trial to be necessary, they shall appoint one of their number to prepare a bill of charges and specifications, and also to prosecute the case. Upon the presentation of such bill of charges, the preacher shall appoint a committee of not less than five nor more than thirteen,

who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, and the crime be such as is expressly forbidden in the word of God, let the preacher declare him suspended or expelled. Nevertheless, the preacher may, at his discretion, bring the case before the whole Church for trial.

A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense; and in the case of trial before a committee, he shall be allowed, upon good reasons alleged, to challenge two in a committee of five, and in like ratio for any other number.

When the crime is alleged to have been committed in the absence of any other party or parties competent to give testimony, the statement of both the

accused and the accuser shall be taken, and the committee before whom the case is brought for trial shall give both statements whatever weight they deem them entitled to in rendering their verdict for guilt or innocence.

The preacher in charge shall preside at the trial, and decide all questions of law appertaining to or growing out of the case.

If the accused person evade a trial by absenting himself after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly suspended or expelled. Witnesses from without shall not be rejected.

But in case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the Church: First, let private reproof be

given by a preacher or leader ; and if there be an acknowledgement of the fault, and proper humiliation, the person may be borne with. On a second offense, the preacher or leader may take one or two faithful friends. On a third offense, let the case be brought before the society, or a select number, and if there be no sign of real humiliation, the offender must be cut off.

If a member of our Church shall be clearly convicted of endeavoring to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reprov'd by the senior minister or preacher of his circuit; and if he persist in such pernicious practices, he shall be expelled from the Church.

If there be a murmur or complaint from any excluded person in any of the above-mentioned instances, that justice

has not been done, he shall be allowed an appeal to the next Quarterly Conference, except such as absent themselves from trial after sufficient notice is given them; and the majority of the traveling and local preachers, exhorters, stewards, and leaders present, shall finally determine the case.

No expelled person shall be restored to the communion of the Church, without giving satisfactory evidence of repentance; unless the Quarterly Conference shall become convinced that he was innocent of the crime for which he was expelled, in which case he may be restored.

CHAPTER V.

SECTION I.

The Order for the Administration of the Lord's Supper.

[The elder shall read one or more of these sentences, during the reading of which, the stewards shall take up the collection for the poor.]

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v, 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi, 19, 20.

Whatsoever ye would that men should do to you, do ye even so to them; for

this is the law and the prophets. Matt. vii, 12.

Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii, 21.

Zaccheus stood, and said unto the Lord, Behold, Lord! the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke xix, 8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix, 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi, 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi, 6, 7.

Charge them that are rich in this world, that they be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi, 17, 18, 19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi, 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii, 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii, 17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix, 17.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Psalm xli, 1.

After which the elder shall say,

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the minister in the name of all those who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord

Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the elder say,

O Almighty God, our Heavenly Father, who of thy great mercy hast

promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

Then shall the elder say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks

unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.
Amen.

Then shall the elder say,

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his

death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the elder shall say the prayer of consecration, as followeth :

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and pas-

sion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, Take, eat, this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. Amen.

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, (if any be present,) and after that to the people also, in order, into their hands. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of.

our Church. When the minister delivereth the bread, he shall say,

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy* soul and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup shall say,

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy* soul and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the consecrated bread or wine be all spent before all have communicated, the elder may consecrate more by repeating the prayer of consecration.]

[When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the elder say the Lord's Prayer, the people repeating after him every petition.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in

heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

After which shall be said as followeth:

O Lord and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of

this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away

the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy : thou only art the Lord : thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the elder, if he see it expedient, may put up an extemporaneous prayer; and afterward shall let the people depart with this blessing :

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

N. B.—If the elder be straitened for time, he may omit any part of the service except the prayer of consecration.

SECTION II.

The Ministration of Baptism to Infants.

The minister shall use the following, or some other suitable exhortation :

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that which by nature *he* can not have : that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same.

Then shall the minister say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perish-

ing by water ; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism : we beseech thee for thine infinite mercies, that thou wilt look upon *this child* : wash *him* and sanctify *him* with the Holy Ghost ; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belong-

ing to the Spirit may live and grow in *him. Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee the supplications of

thy congregation ; and grant that *this child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up; and the minister shall say,

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ; that he should touch them. And his disciples rebuked those that brought them ; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister, addressing the parents, or others presenting the child, shall say,

In causing *this child* to be brought by baptism into the Church of Christ, it is your duty to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he may not follow or be led by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of his life.

Then the minister shall take the child into his hands, if convenient, and say to the friends of the child,

Name this child.

And then, naming it after them, he shall sprinkle or pour water upon it, or, if desired, immerse it in water, saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation, and then, all kneeling, close with extemporaneous devotions and the Lord's Prayer.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

SECTION III.

The Ministration of Baptism to such as are of riper years.

The minister shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh can not please God, but live in sin, committing

many actual transgressions,) and that our Savior Christ saith, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* can not have: that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then shall the minister say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons* now to be baptized. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find;

knock, and it shall be opened unto you: so give now unto us that ask: let us that seek find: open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

After which he shall say,

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they*, being born again, may be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

*Then shall the people stand up, and the minister
shall say,*

Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is

spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit.

Then the minister shall speak to the persons to be baptized on this wise :

Well-beloved, who are come hither, desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for ; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ. ye must also faithfully, for

your part, promise, in the presence of this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized, severally.

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ, his only-begotten Son, our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into

heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou be baptized in this faith?

Ans. This is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the minister say,

O merciful God, grant that the old Adam in these persons may be so buried

that the new man may be raised up in *them*. *Amen*.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen*.

Grant that they may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen*.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

Almighty, ever-living God, whose most dearly-beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach

all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost, regard, we beseech thee, the supplications of this congregation, and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him, (or, if he shall desire it, shall immerse him in water,) saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation, and then, all kneeling, close with extemporaneous devotions and the Lord's Prayer.

Our Father who art in heaven, hal-

lowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

SECTION IV.

The Form of Solemnization of Matrimony.

At the day and time appointed for solemnization of matrimony, the persons to be married standing together, the man on the right hand, and the woman on the left, the minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony, which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church. which holy estate

Christ adorned and beautified with his presence and first miracle, that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the persons that are to be married, he shall say,

I require and charge you both, (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye

well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the minister say unto the man,

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the minister say unto the woman,

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him,

serve him, love, honor, and keep him, in sickness and in health, and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

When the parties so desire, the man shall give unto the woman a ring; and the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the minister, shall say,

With this ring I thee wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the minister say,

Let us pray.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temp-

tation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

O, eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

Then shall the minister join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and

have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining hands, I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the minister shall add this blessing :

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

SECTION V.

The Order of the Burial of the Dead.

*The minister, meeting the corpse, and going before it,
shall say,*

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John xi, 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix, 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away: blessed be the name of the Lord. 1 Tim. vi, 7; Job. i, 21.

Then shall be read Psalm xc.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood: they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before

thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days

wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then shall follow the Lesson taken out of the fifteenth Chapter of the First Epistle of St. Paul to the Corinthians, beginning at the 20th verse.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even

the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; for he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead

rise not? Let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him; and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one

glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the

image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks

be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

[Here may follow a suitable hymn, a sermon, or exhortation, and an extemporary prayer.]

At the grave, when the corpse is laid in the earth, the minister shall say,

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful

Savior, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then the minister may say,

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and

the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said,

I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labors.

A suitable hymn may here be sung; and then shall the minister say,

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of the Lord Jesus Christ,

and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

CHAPTER VI.

SECTION I.

The Form and Manner of making Deacons.

When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons. After which one of the elders shall present unto the Bishop the persons to be ordained deacons, and their names being read aloud, the Bishop shall say to the people :

BRETHREN, if there be any of you who knoweth any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.]

Then shall be read the following Collect and Epistle :

The Collect.

Almighty God, who by thy Divine providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration: replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

The Epistle. 1 Tim. iii, 8-13.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the

Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Ans. I trust so.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Ans. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans. I will.

The Bishop. It appertaineth to the office of a deacon to assist the elder in Divine service, and especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth; and in the absence of the elder to baptize.

And, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and re

lieved. Will you do this gladly and willingly?

Ans. I will do so by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves, (and them,) as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say,

Take thou authority to execute the

office of a deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying,

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one of them appointed by the Bishop shall read the Gospel.

Luke xii, 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come

forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

*Immediately before the benediction shall be said these
Collects following.*

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church : make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy Church, through the same thy Son our Savior Jesus Christ; to whom

be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son and the Holy Ghost, be among you, and remain with you always. *Amen.*

SECTION II.

The Form and Manner of Ordaining Elders.

When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office. After which one of the elders shall present unto the Bishop all them that are to be ordained, and say,

I present unto you these persons present, to be ordained elders.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come

forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the crime.]

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect.

Almighty God, Giver of all good things, who, by thy Holy Spirit, hast appointed divers orders of ministers in thy Church, mercifully behold these thy servants, now called to the office of elder, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end.
Amen.

The Epistle. Eph. vi, 7-13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the Gospel part of the tenth chapter of St. John.

St. John x, 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the

sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed

abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve, is his spouse and his body. And if it shall happen the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty,

to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye can not have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye can not by

any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time, and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that as much as lieth in you, you will apply yourselves wholly to this one thing, and

draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Savior Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

Ans. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scripture?

Ans. I am so persuaded, and have so determined by God's grace.

The Bishop. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The Bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of

Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord.
Amen.

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, (the persons to be ordained elders all kneeling,) Veni, Creator, Spiritus, the Bishop beginning, and the elders and others that are present answering by verses, as followeth:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace. o
Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son
And thee of both to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall pray in this wise, and say,

Let us pray.

Almighty God and Heavenly Father,
who, of thine infinite love and goodness
toward us, hast given to us thy only
and most dearly beloved Son Jesus
Christ to be our Redeemer, and the
Author of everlasting life; who, after
he had made perfect our redemption by
his death, and was ascended into heaven,
sent abroad into the world his apostles,
prophets, evangelists, doctors, and pas-
tors, by whose labor and ministry he

gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit: so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed king-

dōm enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying,

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,

Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation.

Then shall the Bishop say,

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord.
Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, ob-

tain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

[If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The Collects shall both be used: first that for deacons, then that for elders. The Epistle shall be Ephes. iv, 7 to 13, as before in this office. Immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x, 1-16, as before in this office, they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.]

SECTION III.

The Form of Ordaining a Bishop.

The Collect.

Almighty God, who by thy Son

Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the elders

The Epistle. Acts xx, 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the

lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to

record this day; that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or

apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read

The Gospel. St. John xxi, 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was

grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matt. xxviii, 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

After the Gospel and the sermon are ended, the elected person shall be presented by two elders unto the Bishop, saying,

We present unto you this holy man, to be ordained a Bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel

of St. Luke, that our Savior Christ continued the whole night in prayer before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Savior Christ, and his apostles, first fall to prayer before we admit and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following :

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: mercifully behold this thy servant, now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and

adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church, through the merits of our Savior Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be ordained :

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood: before I admit you to this administration, I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Ans. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persuaded and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the

same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will so do, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal within your district, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Ans. I will so do, by the help of God?

The Bishop. Will you be faithful in ordaining, sending, or laying hands upon others?

Ans. I will so be, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so show myself, by God's help.

Then the Bishop shall say,

Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator, Spiritus be said :

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home,
Where thou art guide no ill can come.

Teach us to know the Father, Son,
• *And thee of both to be but one.*
That through the ages all along,
This may be our endless song :
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say,
Lord, hear our prayer.
Ans. And let our cry come unto thee.

Bishop. Let us pray.

Almighty God and most merciful
Father, who of thine infinite goodness
hast given thine only and dearly-be-
loved Son Jesus Christ to be our Re-
deemer, and the author of everlasting
life; who after that he had made per-
fect our redemption by his death, and
was ascended into heaven, poured down
his gifts abundantly upon men, making
some apostles, some prophets, some
evangelists, some pastors and doctors,
to the edifying and making perfect his

Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishop and elders present shall lay their hands upon the head of the elected person, kneeling before them upon his knees, the Bishop saying,

The Lord pour upon thee the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the

Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishop shall deliver him the Bible, saying,

Give heed unto reading, exhortation and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest to all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf: feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the

chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Immediately before the benediction shall be said the following prayers :

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with the Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but may also be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

PART SECOND.

SECTION I.

Boundaries of the Annual Conferences.

1. BATIMORE CONFERENCE shall embrace all the territory lying north and west of the Great Choptank River, on the Eastern Shore of Maryland: the line shall then run with the Chesapeake Bay to the mouth of the Potomac River; thence up said river to the county line between Stafford and King George counties; then taking Fredericksburg and running up the Rappahannock River to the Blue Ridge Mountains; thence by that chain of mountains to New River, in Floyd county, including Jacksonville circuit; and by that river westwardly to the line of Greenbrier

county, so as to include all the pastoral charges in that locality embraced in the Lewisburg District; then taking the county line between Pocahontas and Randolph counties, and running to the Alleghany Mountains; thence by said mountains northward, so as to include all the territory which may be now or hereafter under our jurisdiction, and not embraced in other Conference boundaries.

2. VIRGINIA CONFERENCE shall be bounded on the east by the Atlantic Ocean, embracing all the work on the Eastern Shore of Virginia and the State of Maryland not included in the bounds of the Baltimore Conference; on the north by the Potomac River, from its mouth to the line of King George and Stafford counties; and thence to the Rappahannock River, and by that river to the Blue Ridge; on the west by the Blue Ridge to the

State line; on the South by Albemarle Sound and Roanoke River to its intersection with the State line; and thence by said river to the top of the Blue Ridge.

3. WESTERN VIRGINIA CONFERENCE shall include all that part of West Virginia not embraced in the Baltimore and Holston Conferences, beginning at the western extremity of the State of Maryland, and running along the southwestern range of the Alleghany Mountains to the Holston Conference line, on the Flat-top Mountain; and also that part of the State of Kentucky included in the Guyandotte District.

4. NORTH CAROLINA CONFERENCE shall be bounded on the east by the Atlantic Ocean; on the North by Albemarle Sound and Roanoke River to that point where it is intersected by the State line; and thence with the said line to the top of the Blue Ridge, in-

cluding the counties of Wilkes, Alexander and Iredell; on the south by the south lines of Iredell, Rowan, the Yadkin and Pedee Rivers, and the State line to the ocean.

5. SOUTH CAROLINA CONFERENCE shall include the State of South Carolina, and so much of the State of North Carolina as is not included in other Conferences.

6. GEORGIA CONFERENCE shall include all the State of Georgia except a small portion included in the Holston Conference, and that part which lies south of a line commencing at Fort Gaines, on the Chattahoochee River, running thence in a direct line to Albany, on Flint River; thence along the line of the Ocmulgee and Flint River Railroad to the Alapaha River; thence in a direct line to House Creek, where it enters the Ocmulgee; thence down said river to the Altamaha; thence

down the Altamaha to the Atlantic Ocean; it shall also include the town of Girard, Alabama.

7. FLORIDA CONFERENCE shall include all that part of the State of Georgia not included in the Georgia Conference, and all of the State of Florida not included in the Montgomery Conference.

8. MONTGOMERY CONFERENCE shall include West Florida, except Apalachicola, and all that part of the State of Alabama lying east of the line herein described, viz.: beginning at the mouth of the Mobile River; thence up that stream and the Alabama River to the City of Selma; thence up the Alabama and Tennessee Rivers Railroad to Montevallo, the same to be considered as east of the line; thence along the Elyton road to the Cahaba; thence up said river to the eastern line of Blount county, and along said line to the

southern boundary of the Tennessee Conference.

9. MOBILE CONFERENCE shall include all that part of the State of Alabama lying west of the line dividing it from the Montgomery Conference, and south of the Tennessee Conference, and the counties of Jackson, Greene, Wayne, Clarke, Lauderdale, Kemper, Lowndes, Noxubee, that part of Monroe east of the Tombigbee River, and that part of Ittawamba east of Bull Mountain Creek, in the State of Mississippi.

10. LOUISIANA CONFERENCE shall include all the State of Louisiana not included in the Mississippi Conference.

11. MISSISSIPPI CONFERENCE shall include all the State of Mississippi not included in the Memphis and Alabama Conferences, together with so much of the State of Louisiana as is north of Bayou Manshack, Amite River, Lakes

Marepas, Ponchartrain, and Bourne, except Baton Rouge.

12. MEMPHIS CONFERENCE shall be bounded on the east by the Tombigbee River, Alabama State line, and Tennessee River; on the north by the Ohio and Mississippi Rivers; west by the Mississippi River; and south by a line running due east from the Mississippi River to the south-west corner of Tallahatchie county; thence due east to the south-eastern corner of Yallabusha county; thence in a straight line to the north-western corner of Oktibaha county; thence due east to Tibby Creek; and thence with said creek to the Tombigbee River.

13. TENNESSEE CONFERENCE shall include Middle Tennessee, and that part of North Alabama watered by those streams flowing into the Tennessee River.

14. HOLSTON CONFERENCE shall in-

clude East Tennessee; that part of Virginia which is now embraced in the Wytheville, Abingdon, and Rogersville Districts; that part of North Carolina lying west of the Blue Ridge; a small portion east of the Blue Ridge, embraced in Catawba Circuit, and what is in the Wytheville District; and that part of the State of Georgia beginning on the State line of Tennessee, at the eastern part of the Lookout Mountain, and running with the base of Lookout Mountain to the Alabama line; and thence north with the said line to the State line of Tennessee.

15. KENTUCKY CONFERENCE shall include all that part of the State of Kentucky that lies north and east of a line beginning at the mouth of Harrod's Creek, on the Ohio River; thence running south on the northern line of the Middletown and Jeffersontown Circuits, to the Bardstown turnpike road;

thence with said turnpike to Bardstown; thence with the direct road to Springfield; thence to the towns of Haysville and Liberty; thence due south to the Cumberland River; thence up said river to the fork; thence up the south fork to the Tennessee line, including in this Conference Liberty, and all that part of the State of Kentucky not included in other Conferences.

16. LOUISVILLE CONFERENCE shall include all that part of the State of Kentucky not included in the Kentucky, Western Virginia, and Memphis Conferences.

17. ST. LOUIS CONFERENCE shall include all that part of the State of Missouri lying south of the Missouri River, and that part of the State of Kansas and New Mexico south of the Kansas River.

18. MISSOURI CONFERENCE shall in-

clude all that part of the State of Missouri lying north of the Missouri River, and all that part of the State of Kansas lying north of the Kansas River, also the Montana and Idaho Territories.

19. **ARKANSAS CONFERENCE** shall include all the State of Arkansas north of a line commencing at the mouth of White River, and running thence up said river to the mouth of Des Arc Bayou; thence up said bayou to the mouth of Cypress Bayou; thence up said bayou to its head; thence down the Palarm Creek to the Arkansas River; thence up said river to the mouth of the Petit Jean; thence along the line between Yell and Perry counties to the south-west corner of Perry; thence in a direct line to the south-west corner of Yell county; and thence due west to the western line of the State.

20. **LITTLE ROCK CONFERENCE** shall

include all the State of Arkansas not included in the Arkansas Conference.

21. INDIAN MISSION CONFERENCE shall be bounded on the north by the State of Kansas, east by the States of Missouri and Arkansas, south by Red River, and west by the Rocky Mountains.

22. TEXAS CONFERENCE shall be bounded on the east by the Trinity, from the south-east corner of Leon county to the coast; south by the Gulf to Trespalacios Bay; west by the Trespalacios and the east line of Jackson, Lavaca, Gonzales, Caldwell, and Hays counties; north by the Perdenales, and a direct line from its mouth to the north-west corner of Travis county and the south line of Williamson, Milan, Robertson, and Leon counties to the Trinity.

23. EAST TEXAS CONFERENCE shall embrace all that part of the State of

Texas east of a line beginning at the east pass of the Bay of Galveston; thence through said bay to the mouth of Trinity River; thence up said river to the source of the west fork of the same; and thence due north to Red River.

24. NORTH-WEST TEXAS CONFERENCE shall be bounded north by the State line; east by the East Texas Conference; south by the Texas Conference; west, by the road from San Antonio to Fort Mason; thence due north to the Colorado River; thence up said river to the Big Spring; thence due north to the State line.

25. WEST TEXAS CONFERENCE shall include all that part of the State of Texas west of the Texas and North-west Texas Conferences.

26. COLUMBIA CONFERENCE shall include the State of Oregon and that part of the State of California lying

north of Scott's Mountain, with the Washington Territory.

27. PACIFIC CONFERENCE shall include all the State of California not embraced in the Columbia Conference, and that part of the Territory of New Mexico west of the Rocky Mountains.

SECTION II.

Building and Securing Churches.

Quest. 1. Is any thing advisable in regard to building?

Ans. 1. Let all our churches be built plain and decent, and with free seats; but not more expensive than is absolutely unavoidable.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every circuit and station, where it is contemplated to build a

house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said Quarterly Conference shall appoint a judicious committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

3. In all cases where debts for building houses of worship have been or may be incurred contrary to or in disregard of the above recommendation, our members and friends are requested to discountenance, by declining pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts, for the collection of funds for the discharge of such debts, except in such

peculiar cases as may be approved by an Annual Conference, or such agents as may be appointed by their authority.

4. In future, we will admit no charter, deed, or conveyance for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance, that the trustees of said house shall at all times permit such ministers and preachers, belonging to the Methodist Episcopal Church, South, as shall from time to time be duly authorized by the General Conference of the ministers of our Church, or by the Annual Conferences, to preach and expound God's holy word, and to execute the discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.

5. As it is contrary to our economy to build houses with pews to sell or rent, it shall be the duty of the several

Annual Conferences to use their influence to prevent houses from being so built in future; and, as far as possible, to make those houses free which have already been built with pews.

Quest. 2. What shall be done for the security of our preaching-houses, and the premises belonging thereto?

Ans. Let the following plan of a deed of settlement be brought into effect in all possible cases, and as far as the laws of the States respectively will admit of it. But each Annual Conference is authorized to make such modification in the deeds as they may find the different usages and customs of law require in the different States and Territories, so as to secure the premises firmly by deed, and permanently to the Methodist Episcopal Church, South, according to the true intent and meaning of the following form of a deed of settlement; any thing in the said form to the contrary notwithstanding:

THIS INDENTURE, made this _____ day of _____ in the year of our Lord one thousand _____ hundred and _____ between _____ of the _____ in the State of _____ (if the grantor be married, insert the name of his wife) of the one part, and _____ trustees, in trust for the uses and purposes hereinafter mentioned, all of the _____ in the State of _____ aforesaid, of the other part; WITNESSETH, that the said _____ (if married, insert the name of his wife) for and in consideration of the sum of _____ specie, to _____ in hand paid, at and upon the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, hath (or have) given, granted, bargained, sold, released, confirmed, and conveyed, and by these presents doth (or do) give, grant, bargain, sell, release, confirm and convey unto them, the said _____

and their successors, (trustees in trust for the uses and purposes hereinafter mentioned and declared,) all the estate, right, title, interest, property, claim, and demand whatsoever, either in law or equity, which he the said ———— (if married, here insert the name of his wife) hath (or have) in, to, or upon all and singular a certain lot, or piece of land, situate, lying and being in the——and State aforesaid, bounded and butted as follows, to wit, (here insert the several courses and distances of the land to the place of beginning,) containing and laid out for ———— acres of land, together with all and singular the houses, woods, waters, ways, privileges, and appurtenances thereto belonging, or in any wise pertaining; TO HAVE AND TO HOLD all and singular the above-mentioned and described lot or piece of land, situate, lying and being as aforesaid, together with all and

singular the houses, woods, waters, ways, and privileges thereto belonging, or in any wise appertaining unto them the said ——— and their successors in office forever in trust, that they shall erect and build, or cause to be erected and built thereon, a house or place of worship for the use of the members of the Methodist Episcopal Church, South, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said Church at their General Conferences; and in further trust and confidence that they shall at all times, forever hereafter, permit such ministers and preachers belonging to the said Church, as shall from time to time be duly authorized by the General Conferences of the ministers and preachers of the said Methodist Episcopal Church, South, or by the Annual Conferences authorized by the said

General Conference, to preach and expound God's holy word therein. And the said ——— doth by these presents warrant, and forever defend, all and singular the before-mentioned and described lot or piece of land, with the appurtenances thereto belonging, unto them the said ——— and their successors, chosen and appointed as aforesaid, from the claim or claims of him the said ——— his heirs and assigns, and from the claim or claims of all persons whatsoever. In testimony whereof, the said ——— (if married, insert the name of his wife) have hereto set their hands and seals, the day and year aforesaid.

Sealed and delivered in

the presence of us,

(Two witnesses.)

Grantor's (L. S.)

His wife's (L. S.)

Received the day of the date }
of the above written in- }
denture, the consideration }
therein mentioned in full. }

Witness.]

Grantor's (L. S.)

County, ss.

BE IT REMEMBERED, that on the — day of ——— in the year of our Lord one thousand ——— personally appeared before me, one of the justices of the peace, in and for the county of ———, and State of ———, the within named ——— the grantor (if married, insert the name of his wife) acknowledged the within deed of trust to be their act and deed, for the uses and purposes therein mentioned and declared; and she the said ———, wife of the said ———, being separate and apart from her said husband, by me examined, declared that she had made the same acknowledgment freely, and with

her own consent, without being induced thereto through fear or threats of her said husband. In testimony whereof I have hereto set my hand and seal the day and year first above written.

Here the justice's name. (L. S.)

SECTION III.

Of Parsonages.

Quest. What advice or direction shall be given concerning the building or renting of dwelling-houses for the use of the married traveling preachers?

Ans. 1. It is recommended to the traveling preachers to advise our friends in general to purchase a lot of ground in each circuit, and to build a preacher's house thereon, and to furnish it with at least heavy furniture, and to settle the same on trustees appointed by the Quarterly Conference, according to the deed

of settlement published in our form of Discipline.

2. The General Conference recommend to all the circuits, in cases where they are not able to comply with the above request, to rent a house for the married preacher and his family, (when such are stationed upon their circuits respectively,) and that the Annual Conferences do assist to make up the rents of such houses as far as they can, when the circuit can not do it. The stewards of each circuit and station shall be a standing committee (where no trustees are constituted for that purpose) to provide houses for the families of our married preachers, or to assist the preachers to obtain houses for themselves when they are appointed to labor among them.

3. It shall be the duty of the presiding elders and preachers to use their influence to carry the above rules re-

specting building and renting houses, for the accommodation of preachers and their families, into effect. In order to do this, each Quarterly Conference shall appoint a committee, (unless other measures have been adopted,) who, with the advice and aid of the preachers and presiding elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty.

4. Those preachers who refuse to occupy the houses which may be provided for them on the stations and circuits where they are from time to time appointed, shall be allowed nothing for house-rent, nor receive any thing more than quarterage for themselves, their wives and children, and their traveling expenses. Nevertheless, this rule shall not apply to those preachers whose

families are either established within the bounds of their circuits, or are so situated that, in the judgment of the stewards, or the above-mentioned committee, it is not necessary, for the benefit of the circuit to remove them.

SECTION IV.

Of the Trustees.

1. Let nine trustees be appointed for holding Church property, when proper persons can be procured, otherwise seven or five, who shall elect their own chairman, secretary, and treasurer.

2. No person shall be eligible as a trustee of any of our parsonages or churches who is not a member of our Church, and at least twenty-one years of age.

3. In the appointment of trustees—except where the laws of the State or Territory provide differently—the

preacher in charge, or, in his absence, the presiding elder, shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference. All vacancies in the Board of Trustees, occasioned by death, separation from our Church, or otherwise, shall be filled without delay.

4. The board or boards of trustees of every circuit, station, or mission shall be responsible to the Quarterly Conference of said circuit, station, or mission, and shall be required to present a report of their acts during the preceding year, to the last Quarterly Conference, which shall have power to dismiss any of them from office.

5. When any circuit, station, or mission shall be divided into two or more charges, each separate charge may constitute a new board or boards of trustees, as provided for above; and the Church property held by the trustees

of the original charge shall be conveyed to the new boards thus created, and the former board or boards shall be freed from all pecuniary liabilities, such being transferred to the new boards respectively.

6. The trustees, with the consent of the preacher in charge and the Quarterly Conference, shall have power to sell any church, or parsonage property, which has gone out of use, or should be removed to another place, the proceeds of which shall be under the direction of the Quarterly Conference.

7. If the said trustees, or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of Church property, and they, the said trustees, or their successors, be obliged to pay the said sum or sums of money, they, or a majority of them, shall be

authorized to raise the said sum or sums of money by a mortgage on the said property, or by selling the said property, after notice given to the preacher in charge, or the presiding elder of the district, if the money due be not paid to the said trustees, or their successors, within one year after such notice has been given; and if such sale take place, the said trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall pay over the remainder of the money produced by the said sale to the steward, or stewards, of the circuit, station, or mission; which surplus of the produce of said sale shall be forwarded by the said steward, or stewards, to the Quarterly Conference within whose bounds it is situated, at its next session; which said Quarterly Conference shall dispose of the said money, by a vote of the

majority, for the use of the said circuit, or mission.

8. No person who is a trustee shall be ejected while he is in joint security for money unless such relief be given him as is demanded, or the creditor will accept.

SECTION V.

Of the Stewards.

1. There shall be in each pastoral charge, if practicable, at least seven stewards; and a greater number may be appointed at the discretion of the Quarterly Conference; *Provided*, that there be not more than one for every thirty members, though there may be one for every society on a circuit.

2. In the appointment of stewards, the preacher in charge shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference.

3. Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the Church.

4. It shall be the duty of the stewards to take an exact account of all the money, or other provision collected for the support of preachers in the circuit; to make an accurate return of every expenditure of money, whether to the preachers, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings of their circuit; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration;

to provide elements for the Lord's Supper; to appoint some one whenever necessary to receive contributions from the members for the support of the ministry and other purposes, and to obtain from each collector thus appointed the money received by him, that it may be reported at the Quarterly Conference; to take up collections quarterly in every congregation, if it be necessary; to write circular letters to the classes to be more liberal, if need be; as also to let them know, when occasion requires the financial state of the circuit, station, or mission, as reported at the Quarterly Conference.

5. The stewards shall be accountable for the faithful performance of their duties to the Quarterly Conference, which shall have the power to remove them from office.

SECTION VI.

Support of the Ministry.

I. All persons who, by the rules and usages of our Church, are claimants on the funds of the Church, shall (as far as practicable) have their claims estimated by the persons who are to pay them, or by an agent authorized to act for them. Hence :

II. The salary and traveling expenses of preachers, or others appointed in their places on circuits, (always meaning by circuits either circuits, stations, missions, or other work assigned a preacher by a Bishop,) shall be estimated by their respective Boards of Stewards. *Provided*, that as it is the ordinance of God that "they which preach the gospel should live of the gospel," stewards shall feel themselves solemnly bound to afford a competent

support to those who are appointed to labor among them.

III. The salary and traveling expenses of presiding elders, shall be estimated by the District Stewards' Meeting.

IV. Each Annual Conference shall have a Joint Board of Finance, appointed by the President of the Conference, (unless otherwise ordered,) at the close of its annual session, (to hold their office until the close of the next ensuing Annual Conference session,) and shall consist of *one* clerical and *one* lay member of the Conference for each presiding elder's district. They shall elect their own chairman and secretary, and the Board shall fill all vacancies that may occur in the body; *Provided*, they do so by keeping up an equal number of clerical and lay members.

V. It shall be the duty of the Joint Board—

1. To receive all moneys collected as Conference collections or otherwise, and distribute the same to the superannuated preachers, and the widows and orphan children of deceased members of the Conference, according to their best judgment of their several necessities. They shall estimate the amount that will probably be necessary to meet the claims of the superannuated preachers and the widows and orphan children of deceased members of the Conference, and apportion the same to the different presiding elders' districts for collection the ensuing year.

2. All matters relating to the financial interests of the Conference shall be referred to this Board, and be carefully considered and reported upon.

3. They shall make a full report of all proceedings to the Conference, who shall either approve, recommit, or amend their report.

4. The members of this Board, and especially the Chairman thereof, shall carefully consider the financial interests during the year, and shall particularly endeavor to collect such authentic information in regard to the pecuniary circumstances of the usual claimants on the Conference funds as shall facilitate the business of the Board at its annual meeting.

VI. All officers appointed by the General Conference, and not otherwise provided for by law, shall have their salaries fixed by the Joint Board of Finance of the Conferences of which they are members, or within the bounds of which the work assigned them by the General Conference lies; and be paid from the proceeds of their office, or by such other means as the Conference may devise.

VII. The district stewards shall apportion the salary allowed a pre-

siding elder among the different circuits of his district. The circuit stewards shall add the amount thus assigned to their circuits to the amount agreed on by them to be raised for their preacher; and apportion the whole among the different congregations of the Church composing the circuit, and report their action as soon as practicable to the Quarterly Conference, and if their assessment and apportionment are approved by the Conference, they shall then report to each Church Meeting the whole amount to be raised by the circuit, and that part of it which that congregation is expected to pay. The Church Meeting shall adopt its own method of raising this money.

VIII. The recording steward of each circuit shall report to the Joint Board of Finance of the Conference a full account of the acts of the Board of Stewards the preceding year. The

Joint Board shall decide all issues that may exist between the stewards and the presiding elder or any of the preachers, in relation to salaries, and their decision shall be final; but in no case shall they allow any preacher to have a claim on the church he has served, after his pastoral connection with them has ceased.

IX. Each Annual Conference shall adopt its own method of raising money to pay those who, by the rules and usages of the Church, have claims upon it; *Provided* it does not interfere with the rights guaranteed to the Church Meetings, to adopt their own methods of raising money to pay their liabilities.

X. The Bishops shall be supported according to the following plan:

1. The allowance of the Bishops for salary and traveling expenses shall be estimated by the Committee on Episcopacy of the General Conference; and

they shall divide the amount between the several Annual Conferences, according to the ability of the Conferences.

2. The Annual Conferences shall be allowed to adopt their own plan for raising said amount, which shall be called the Bishops' Fund.

3. This fund shall be paid over to the Board of Stewards of the Annual Conference; and the Chairman of said Board shall pay the amount collected to the Bishop presiding at the Annual Conference, and take his receipt, and forward the same, or a copy thereof, to the Book Agent.

4. At the annual meeting of the Bishops, each Bishop shall report to the Book Agent the amount paid to him by the several Annual Conferences, to be divided between all the Bishops in proportion to the amount estimated for the support of such Bishop.

5. The Bishops who shall have been

placed upon the retired list, or who are unable to do full work, shall share in the collections, in proportion to the amounts estimated, with those who are efficient, and who are actively engaged in the work.

6. In the intervals of the Bishops' annual meeting, the funds collected and paid over to the Bishops shall be divided between the effective Bishops and those who are on the retired list, or who are not able to do full work, by such method as the College of Bishops may devise among themselves.

SECTION VII.

Support of Missions.

1. The Missionary operations of the Methodist Episcopal Church, South, shall hereafter be committed to the management of two separate Boards, to

be styled severally the Foreign and Domestic, under the provisions and regulations following:

The Foreign Board.

ART. I. This Board shall consist of a President, two Vice-Presidents, a Secretary, a Treasurer, and nine Managers. They shall all be members of the Methodist Episcopal Church, South, and be quadrennially elected by the General Conference; but when from any cause the General Conference shall fail to meet at the appointed time, the Board shall continue in office until the next meeting of the General Conference. The Bishops shall be *ex officio* members of the Board.

ART. II. The Board shall have authority to make by-laws for regulating its own proceedings; to appropriate money to defray incidental expenses; to provide for the support of superan-

nuated missionaries, and widows and orphans of missionaries, who may not be provided for by any Annual Conference, (it being understood that they shall not receive more than is allowed by the Discipline to other superannuated ministers, widows, and orphans,) and to print books for the Indian and Foreign Missions, and to build houses of worship, and school-houses, and residences for the Missionaries, in any of the Missionary fields under its charge, out of any funds which may have been specially given for those purposes; and shall publish annually a statement of its transactions and funds; and shall also lay before the General Conference a report of all its transactions and a statement of its funds up to some convenient day, near and prior to the time of holding the General Conference.

ART. III. Seven members at all

meetings of the Board, shall constitute a quorum.

ART. IV. The Board shall keep a journal of all its proceedings, and the minutes of each meeting shall be signed by the presiding officer and the Secretary.

ART. V. The revenue of the Board shall be derived as follows: From annual collections in every congregation, in such month as each Annual Conference may direct; from special collections made by the Secretary; and from donations and legacies.

ART. VI. The sums allowed for the salaries of missionaries shall be sufficient to support them in their work. The Board shall meet annually to vote appropriations of money to those in its employment, and the President of the Board shall draw on the Treasurer for the allowance, in quarterly or half yearly instalments. And the

Board shall require communications to be made quarterly by each of the missionaries, or from each mission, to the Secretary, giving information of the state and prospects of the missions in which they are severally employed. No one shall be acknowledged as a missionary, or receive support from the Board, who has not some definite field of labor assigned him, or could not be an effective laborer on a circuit, except as provided for in the second article.

ART. VII. The Secretary shall reside at the place where the Board is located, but may be a member of any one of the Annual Conferences. It shall be his duty to journalize the proceedings of the Board, and to conduct their correspondence; to advise the Board of any matters which he may conceive important; to travel, as much as possible, through the Connec-

tion, visiting the Annual Conferences and the missions under the care of the Board, promoting the interests of the Board; to give the missionaries any information that may be necessary; to prepare and furnish for publication in the Church papers, monthly, an abstract of the proceedings of the Board and condensed accounts of the missionary work; and furthermore, it shall be his duty to attend to all the business of the Board with the Government of the United States in relation to schools which have been or may hereafter be committed to its care in the Indian country, by the Department of the Interior or Commissioner of Indian Affairs; and it shall be his duty, also, to prepare and superintend the publication of the Annual Report, under the direction of the Board. His salary shall be fixed by the Board.

ART. VIII. The Treasurer shall

hold all the funds of the Board in his possession, in safe deposit with such institutions as the Board may direct; which deposit shall be made by him as an officer of the Board, and subject to his drafts as such, and his successors in office. He shall furnish an Annual Report, to be published with the Annual Report of the Secretary.

ART. IX. In case of vacancy occasioned by death, resignation, or otherwise, in the Board, the vacancy shall be filled by the Board, until the ensuing General Conference.

ART. X. Any one of the Bishops, on the recommendation of the Board, shall appoint missionaries to the foreign field.

ART. XI. This Board shall be located and domiciled in Baltimore, Md.

ART. XII. This Constitution shall not be altered or amended, but by a vote of two-thirds of the General Con-

ference present and voting on the alteration or amendment.

The Domestic Board.

ART. I. This Board shall consist of a President, four Vice-Presidents, a Secretary, a Treasurer, and eleven Managers. They shall all be members of the Methodist Episcopal Church, South, and be quadrennially elected by the General Conference; but when from any cause the General Conference shall fail to meet at the appointed time, the Board shall continue in office until the next meeting of the General Conference. The Bishops shall be *ex officio* members of the Board.

ART. II. The Board shall have authority to make by-laws for regulating its own proceedings; to appropriate money to defray incidental expenses; and to publish books and tracts for German missions; and shall publish annually a statement of its transactions

and funds; and shall also lay before the General Conference a report of all its transactions and a statement of its funds up to some convenient day, near and prior to the time of holding the General Conference.

ART. III. Seven members, at all meetings of the Board, shall constitute a quorum.

ART. IV. The Board shall keep a journal of all its proceedings, and the minutes of each meeting shall be signed by the presiding officer and the Secretary.

ART. V. Each Annual Conference shall have charge of the Domestic Missions within its own bounds.

ART. VI. It is recommended that each Annual Conference organize a Conference Board of Domestic Missions, auxiliary to this Board, under such regulations as they shall severally adopt or the General Conference order.

Each Conference Board shall annually transmit to the Secretary of this Board a copy of its Annual Report, embracing the operations within the bounds of the Conference for publication in his Annual Report.

ART. VII. The revenue of this Board shall be derived as follows: Each Annual Conference Board shall forward to the Treasurer annually one-tenth, at least, of all its collections for Domestic Missions, and whatever balance may be in the Treasury after defraying the expenses of its own missions; from special collections made by the Secretary; and from donations and legacies.

ART. VIII. The Board shall have power to grant assistance from its funds to such Annual Conference Missionary Boards as are not able to support the Domestic Missions within their own bounds.

ART. IX. The Secretary shall reside at the place where the Board is located, but may be a member of any one of the Annual Conferences. It shall be his duty to journalize the proceedings of the Board and to conduct its correspondence; to advise the Board of any matters which he may conceive important; to travel as much as possible through the Connection, visiting the Annual Conferences, promoting the interests of the Board; to furnish for publication in the Church papers, monthly, an abstract of the proceedings of the Board and condensed accounts of the missionary work; and it shall be his duty also to prepare and superintend the publication of the Annual Report, under the direction of the Board. His salary shall be fixed by the Board.

ART. X. The Treasurer shall hold all the funds of the Board in his pos-

session, in safe deposit with such institutions as the Board may direct; which deposit shall be made by him as an officer of the Board and subject to his drafts as such, and his successors in office. He shall furnish an Annual Report, to be published with the Annual Report of the Secretary.

ART. XI. In case of vacancy, occasioned by death, resignation, or otherwise, in the Board, the vacancy shall be filled by the Board, until the ensuing General Conference.

ART. XII. This Board shall be located and domiciled in Nashville, Tenn.

ART. XIII. This Constitution shall not be altered or amended but by a vote of two-thirds of the General Conference present and voting on the alteration or amendment.

2. Let each Annual Conference organize a Missionary Board, auxiliary

to the Domestic Board of Missions of the Methodist Episcopal Church, South, under such regulations as the Conference severally shall prescribe. And let each Conference Board transmit by its Secretary to the Secretary of the Parent Board a copy of its Annual Report, stating, specifically, the number and names of the missions belonging to the Conference; the number of members of the Church, and of the children catechised in each mission; the number received into the Church during the year; the number baptized, and, as nearly as may be, the number attending public worship, and of the whole population within reach of the missionary's appointments, together with the number of houses of worship on each mission.

3. It shall be the duty of each Annual Conference to provide for the taking up of collections during the

year, within its bounds, for the Foreign Board and the Domestic Board, which collections shall be kept separate.

4. It shall be the duty of the presiding elders to bring the subject of our missions before the first Quarterly Conference of each of the circuits and stations within their districts, yearly, for the purpose of moving the Quarterly Conferences to adopt such measures as shall be deemed best for the promotion of the cause, by increasing the number of contributors, and the amount contributed for missions, in their several circuits and stations.

5. It will be expected that in the examination of character, in the Annual Conference, a reference will be had to the faithful performance of the duty of preachers on this subject.

SECTION VIII.

Of the Publication of Books and Periodicals.

I. *Publishing House.*—1. There shall be a book establishment at the city of Nashville, Tennessee, for the purpose of manufacturing and publishing books, to be called, “The Publishing House of the Methodist Episcopal Church, South,” and to be under the control of the General Book Agent, and a committee, to be called the Book Committee, all of whom shall be elected by the General Conference.

2. The object of this institution shall be to advance the cause of Christianity, by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals.

II. *Duties of the General Book Agent.* The General Book Agent shall have charge of the funds, stocks, fixtures,

and real estate, and all other property of the Publishing House, and of the Depositories and periodicals belonging to the General Conference; and he shall be responsible to said Conference for the prudent use and safe management of the same, under the general direction of the Conference. He shall make a yearly exhibit to the several Annual Conferences, and give a full account of the state and progress of the business to the General Conference. He shall publish only such books and tracts as are approved by the Book Editor; and in case of difference between the Book Editor and the Book Agent, the matter shall be referred to the Book Committee. He shall supply, as far as practicable, the demand of the Church for books, tracts, and periodicals, availing himself of all the facilities of other establishments for their publication, at the

cheapest rates; and in all investments for the manufacturing of books he is required to govern himself strictly by the principles of economy. He shall sell the books for cash or short credit, but in no case shall he grant credits where, in his judgment, it will endanger the interests of the Publishing House. He shall make no investments in grounds, houses, or permanent fixtures without the authority of the Book Committee.

III. *The Book Committee.*—There shall be a Book Committee of nine, five of whom shall be resident at Nashville, Tennessee. They shall, whenever consulted, give advice to the General Book Agent on all matters connected with the Publishing House. They shall fix the salaries of the Agent and Editor at Nashville, and during the intervals of the General Conference, they and one or more of the Bish-

ops shall have the power to fill vacancies in their own body, in the agency, and in the editorial corps at Nashville.

IV. *General Conference Periodicals and Editors.*—The General Book Agent shall be authorized to publish a weekly periodical, or newspaper, to be called the “Christian Advocate,” and a child’s paper, to be called the “Sunday School Visitor;” said Editor to be elected by the General Conference. It is provided that if the business of the Publishing House shall increase so as to require additional editorial labor, the Book Committee, with the General Book Agent and one of the Bishops, in the interval of the General Conference, shall have the authority to elect an additional Editor or Editors, who shall come under the same rule as to salary with the General Book Agent and Book Editor. It is further provided that should the General Book

Agent and Book Committee find it necessary and expedient to publish a monthly periodical, they may engage in such publication upon the recommendation of three or more Annual Conferences and the College of Bishops.

V. But should any of the above-named periodicals, except the Sunday School Visitor, after a fair experiment, fail to meet expenses, the Book Agent shall be authorized to discontinue the publication of the same.

VI. *Proceeds of the Publishing House.* The proceeds of the Publishing House shall be appropriated to no other purpose than its own legitimate business.

VII. *Depositories.*—(1.) The Depository at New Orleans shall be continued under the superintendence of an Agent, to be appointed by the General Book Agent.

(2.) Any Conference, or two or more Conferences unitedly, may estab-

lish an Agency or Depository for the sale of our publications, provided the business with the Publishing House be conducted upon strictly business principles. And the General Book Agent is authorized to suspend operations with any Agency or Depository that does not meet its payments promptly.

VIII. *Conference Relations of Agents and Editors.*—Each of the officers elected by the General Conference, who are traveling preachers, shall be a member of such Annual Conference as he may select, with the approbation of the Bishops.

IX. *Other Church Papers.*—The Editors for such papers as have been or may yet be established by Annual Conferences as their organs, shall be elected by the General Conference, whenever such is the desire of those representing such papers.

SECTION IX.

Devisees by Will and Deeds of Gift.

1. All persons wishing to make donations, or devise by will, any thing for the Publishing House, the missionary work, an Annual Conference, or for the uses and purposes of the Methodist Episcopal Church, South, are requested to adopt the following form of legal conveyance:

(1.) Form of a Devise by Will.

In the name of God—Amen.

I, [A. B.,] being of sound mind and memory, do constitute this my last will and testament:

Item 1. I give and devise the following [here describe the property] to "_____, Agent of the Publishing House of the Methodist Episcopal Church, South," and its use to be controlled by said Agent for the use and benefit of, [here state the benevolent object or purpose to which you wish

the Agent to apply your property,] to be thus applied by said Agent, under the direction of the General Conference of the Methodist Episcopal Church, South; making only such disposition of said property as the General Conference shall judge best calculated to promote the objects of this bequest, as herein stated.

I hereby appoint [insert the name or names] the executors of this my last will and testament. In witness whereof, I have hereunto set my hand and seal this —— day of ——, 18—.

In the presence of witnesses. } [SEAL.]
[Let there be three.] }

(2.) *Form of Deed of Gift.*

State of ——, }
——County. }

Know all men by these presents, that I, [write name,] for and in consideration of the love I bear for the cause of Christ, and from an earnest desire to

promote his heritage on earth, do give and grant, and by these presents convey unto "—————, Agent of the Publishing House of the Methodist Episcopal Church, South," for the use and benefit of [state the particular object for which the gift is made,] to be applied by said Agent to the object herein stated, under the direction of the General Conference of the Methodist Episcopall Church, South. And the said Agent is to have and to hold the property aforesaid, for the use aforesaid, free from the claim or claims of myself, my heirs, my executors or administrators, and from the claims of all others whatsoever.

In witness whereof, I have hereunto set my hand and seal this — day of ———, 18—. In presence of——.

Witnesses.

[Let three sign.] }

[SEAL.]

2. If any funds are received by our Agent under the above or any other form of bequest, for any of the purposes herein specified, he shall dispose of them as follows: If the bequest be made to him for the "Publishing House," he shall use it as other funds held by him as Agent; if for our missionary work, he shall pay it over to the Treasurer of one of the Missionary Boards of our Church; if for an Annual Conference, he shall pay it to any agent duly authorized to receive it; and if for the uses and purposes of the Methodist Episcopal Church, South, without specifying any more particular use, he shall retain it until the General Conference next ensuing, and report it to that body, subject to their order.

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APPENDIX.

CATECHISM.

[This abridgment of the Second Catechism of the Methodist Episcopal Church, South, is inserted in the Discipline, by order of the General Conference, for the convenience of ministers and others, whose duty it is to catechise the children of the Church.]

SECT. 1.—*Of God.*

Quest. What is God?

Ans. An infinite and eternal Spirit.

John iv, 24. God is a Spirit; and they that worship him must worship him in spirit and in truth.

Q. What do you mean by an infinite Spirit?

A. One whose knowledge, power, goodness, justice, and other attributes, are not limited by any imperfection or defect.

Psalm cxlvii, 5. Great is our Lord, and of great power: his understanding is infinite.

Q. What do you mean by an eternal Spirit?

A. One who is without beginning and without end.

Psalm xc, 2. From everlasting to everlasting thou art God.

Q. Where is God?

A. Every-where.

Jeremiah xxiii, 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

Q. What can God do?

A. Whatever he will.

Job xlii, 2. I know that thou canst do every thing, and that no thought can be withholden from thee.

Matt. xix, 26. Jesus said unto them, With men this is impossible; but with God all things are possible.

Q. Does God know all things?

A. Yes, every thought in man's heart, every word and every action.

Q. Where is this said in the Scriptures?

A. In Psalm cxxxix, 2-4. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Q. What more do the Scriptures teach you concerning God?

A. That he is holy and righteous, faithful and true, gracious and merciful.

Q. How does it appear from Scripture that he is holy and righteous?

A. Exod. xv, 11. Glorious in holiness, fearful in praises, doing wonders.

Psalm cxlv, 17. The Lord is righteous in all his ways, and holy in all his works.

Q. How does it appear from the Scriptures that God is faithful and true?

A. Num. xxiii, 19. God is not a man that he should lie; neither the son of man that he should repent.

Deut. xxxii, 4. A God of truth, and without iniquity: just and right is he.

Q. Where do we learn that he is gracious and merciful?

A. Exodus xxxiv, 6, 7. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

Psalm cxlv, 9. The Lord is good to all; and his tender mercies are over all his works.

Q. Are there more Gods than one?

A. There is but one only, the living and true God.

Deut. vi, 4. Hear, O Israel, the Lord our God is one Lord.

Jer. x, 10. The Lord is the true God; he is the living God, and an everlasting King.

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Matt. xxviii, 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

SECT. 2.—*Of the Creation of Man.*

Q. Do you know what you are?

A. I am a creature of God, for he made me, both body and soul.

Isaiah xlv, 11, 12. Thus saith the Lord, I have made the earth, and created man upon it.

Job x, 11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Zech. xii, 1. The Lord—formeth the spirit of man within him.

Q. What is your body?

A. This outward frame.

Q. What is your soul?

A. That within me which thinks and knows, wishes and desires, rejoices and is sorry—which my body can not do.

Job xxxii, 8. There is a spirit in man; and the inspiration of the Almighty giveth them understanding.

Job xxxv, 11. God, who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.

Q. Wherein doth your soul further differ from your body?

A. My body is made of flesh and blood, and will die; but my soul is a spirit, and will live after my body is dead.

Luke xxiv, 39. A spirit hath not flesh and bones.

Eccles. xii, 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Matt. x, 28. Fear not them which kill the body, but are not able to kill the soul.

Q. Is not your soul, then, of great value?

A. It is; more valuable than the whole world.

Mark viii, 36. What shall it profit a man if he shall gain the whole world and lose his own soul?

Q. Did God create any thing besides man?

A. He created the heavens and the earth, and all things which are therein.

Gen. i, 1. In the beginning God created the heaven and the earth.

Heb. xi, 3. Through faith we understand that the worlds were framed by the word of God.

Q. Why did God create all things?

A. For the manifestation of his glory, and to give happiness to his creatures.

Psalm xix, 1. The heavens declare the glory of God, and the firmament sheweth his handy work.

Psalm xxxiii, 5. The earth is full of the goodness of the Lord.

Q. Does God preserve all things which he hath made?

A. He upholdeth "all things by the word of his power." Heb. i, 3.

Acts xvii, 28. In him we live, and move, and have our being.

Q. Do all good things which we enjoy come from him?

A. "He satisfieth the desire of every living thing." Psalm cxlv, 15, 16.

Q. What is God's providence?

A. His most holy, wise, and powerful preservation and government of all his creatures and all their actions.

Psalm ciii, 19. His kingdom ruleth over all.

Matt. x, 30. The very hairs of your head are all numbered.

1 Tim. vi, 15. King of kings, and Lord of lords.

Psalm lxxvi, 10. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.

SECT. 3.—*Of the Fall of Man.*

Q. Did our first parents continue in the state in which God created them?

A. They fell from that state by sinning against God.

Q. What is sin?

A. Sin is any want of conformity to, or transgression of the law of God.

1 John iii, 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

Q. What was the sin by which our first parents fell from that holy and happy state in which they were created?

A. Their eating of the forbidden fruit?

Gen. ii, 16, 17. The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Gen. iii, 6, 7. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

Q. Why were they commanded not to eat of this fruit?

A. To try them, whether they would obey God or not.

Q. Wherein did the evil of eating the forbidden fruit consist?

A. In their unbelief, and disobedience to God, to whom, as their Creator, Benefactor, and Governor, they ought to have implicitly submitted themselves.

Q. Into what state did the fall bring mankind?

A. The fall brought mankind into a state of sin and misery.

Rom. v, 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Q. By what means were our first parents led to commit so great a sin against God?

A. By the subtlety of the devil, who made use of the serpent to beguile Eve.

Gen. iii, 13. And the woman said, The serpent beguiled-me, and I did eat.

SECT. 4.—*Of the Redemption of the World by our Lord Jesus Christ.*

Q. What is redemption?

A. The deliverance of man from the guilt, power, pollution, and punishment

of sin, and his restoration to the favor and image of God.

Q. Who is the Redeemer of man?

A. Our Lord Jesus Christ.

Matt. i, 21. Thou shalt call his name JESUS; for he shall save his people from their sins.

Col. i, 14. We have redemption through his blood, even the forgiveness of sins.

1 Thess. i, 10. Jesus, which delivered us from the wrath to come.

Q. Who is Jesus Christ?

A. The Son of God, and the second person in the glorious Trinity, who became man, and so was, and continues to be, God and man, in two distinct natures, and one person, forever.

1 Tim. ii, 5. There is one God, and one Mediator between God and man, the man Christ Jesus.

John i, 1. In the beginning was the Word, and the Word was with God, and the Word was God.

John i, 14. The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.

Q. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man by taking to himself a true body, and a reasonable soul, being conceived by the

power of the Holy Ghost in the womb of the virgin Mary, and was born of her, yet without sin.

Heb. ii, 14. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same.

Luke i, 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

Q. Why did the Son of God become man?

A. That he might be an example of perfect holiness, teach us his heavenly doctrine, and suffer and die in our room and stead.

1 John ii, 6. He that saith he abideth in him ought himself so to walk, even as he walked.

1 Pet. ii, 21. Christ also suffered for us, leaving us an example that ye should follow his steps.

John xv, 15. All things that I have heard of my Father I have made known unto you.

Heb. ix, 28. Christ was once offered to bear the sins of many.

1 Pet. iii, 18. Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born of a woman; in the meanness

and poverty of his outward circumstances; in his being forty days tempted of the devil; in his being despised and rejected of men; in his enduring the cursed death of the cross; and in his being buried and continuing under the power of death for a time.

Isa. liii, 3. He is despised and rejected of men; a man of sorrows and acquainted with grief.

Phil. ii, 7, 8. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Matt. xii, 40. So shall the Son of man be three days and three nights in the heart of the earth.

Q. Was it necessary that Christ should thus suffer and die for our redemption?

A. It was; for by that means he offered a full satisfaction and atonement to divine justice for the sins of the whole world.

1 John ii, 2. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

Q. How did the death of Christ satisfy divine justice?

A. Our sins deserved death; but Christ being both God and man, and perfectly righteous, there was an infinite value and

merit in his death, which being undergone for our sakes, and in our stead, Almighty God exercises his mercy in the forgiveness of sins, consistently with his justice and holiness.

1 Pet. i, 18, 19. Ye were not redeemed with corruptible things, as silver and gold;—but with the precious blood of Christ.

1 Pet. iii, 18. Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Rom. iii, 26. That he might be just and the justifier of him which believeth in Jesus.

Q. What do you learn from the death of Christ?

A. I learn the infinite evil of sin in the sight of God, who could not suffer it to go unpunished.

Heb. ix, 22. Without shedding of blood is no remission.

Q. What further do we learn from the death of Christ?

A. I learn that God is love; for "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii, 16.

Q. What more do you learn from the death of Christ?

A. I learn also that God is a being of awful justice, and that in the death of our Lord Jesus, both his love and justice are harmonized and glorified.

Isa. liii, 10. It pleased the Lord to bruise him; he hath put him to grief.

Rom. iii, 26. To declare—his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

Psalms lxxxv, 10. Mercy and truth are met together; righteousness and peace have kissed each other.

Q. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in his ascending into heaven, and his sitting at the right hand of God the Father, and in his appointment to judge the world at the last day.

1 Cor. xv, 4. And that he was buried, and that he rose again the third day, according to the Scriptures.

Mark xvi, 19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Acts xvii, 31. He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained.

Q. What offices does Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and a king, both in his estate of humiliation and exaltation.

Acts iiii, 22. Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Heb. v, 6. Thou art a priest forever, after the order of Melchizedek.

Psalms ii, 6. Yet have I set my King upon my holy hill of Zion.

Q. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

John i, 18. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

John xx, 31. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.

John xiv, 26. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Q. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest in his once offering up of himself as a sacrifice to satisfy divine justice, and to reconcile us to God, and in making continual intercession for us.

Heb. ix, 28. Christ was once offered to bear the sins of many.

Heb. ii, 17. In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb. vii, 25. He is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. How doth Christ execute the office of a king?

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Isa. xxxiii, 22. The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.

1 Cor. xv, 25. He must reign till he hath put all enemies under his feet.

Q. What command did Christ give to

his apostles before his ascension into heaven?

A. Mark xvi, 15, 16. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Q. What is the gospel?

A. It is the good news of salvation through our Lord Jesus Christ, contained in the New Testament.

Luke ii, 10, 11. Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.

Q. Can you more particularly describe the gospel?

A. It is, 1. An account of the coming of Jesus Christ into the world, of his teaching, his manner of life, his miracles, his death, and his resurrection. 2. It contains the commands of God to all men, every-where, to repent of their sins, and to believe in Christ. 3. It is the promise of God to pardon, sanctify, and save from eternal death all who thus repent and believe on his Son.

Q. What is repentance?

A. True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it to God, with full purpose of and endeavors after future obedience.

Acts xi, 18. Then hath God also to the Gentiles granted repentance unto life.

Acts ii, 37. When they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Psalms cxix, 59. I thought on my ways, and turned my feet unto thy testimonies.

Q. What is faith in general?

A. It is a conviction of the truth and reality of those things of which God hath told us in the Bible.

Heb. xi, 1. Now faith is the substance of things hoped for; the evidence of things not seen.

Q. Rehearse the articles of your belief.

A. I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only-begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and

buried; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Q. What is faith in Jesus Christ?

A. Faith in Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

John i, 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Phil. iii, 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. Is it by faith in Christ that we are justified?

A. It is: "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v, 1.

Gal. ii, 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the sake of Christ.

Eph. i, 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

2 Cor. v, 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

Rom. v, 19. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Q. What other benefits do we receive at the same time with justification?

A. Adoption and regeneration.

Rom. viii, 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

John i, 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Q. What is adoption?

A. Adoption is an act of God's free grace, whereby, upon the forgiveness of sins, we are received into the number,

and have a right to all the privileges of the sons of God.

1 John iii, 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Rom. viii, 17. If children, then heirs, heirs of God, and joint heirs with Christ.

Q. What blessings do in this life accompany our justification and adoption?

A. A sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of the glory of God.

Rom. v, 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ.

Rom. v, 5. The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

Rom. viii, 17. And if children, then heirs, heirs of God, and joint heirs with Christ.

Q. What is regeneration, or the new birth?

A. It is that great change which God works in the soul when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty when it is created anew in Christ Jesus, when it is renewed after the image of God, in righteousness and true holiness.

2 Cor. v, 17. Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new.

John iii, 3. Except a man be born again, he can not see the kingdom of God.

2 Thess. ii, 13. God hath from the beginning chosen you to salvation, through sanctification of the Spirit.

Q. What follows from our regeneration, or being born again?

A. Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

1 Peter ii, 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby.

Q. What is entire sanctification?

A. The state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.

1 Thess. v, 23. The very God of peace sanctify you wholly.

Matt. v, 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

1 John iii, 3. And every man that hath this hope in him purifieth himself, even as he is pure.

Matt. xii, 33. Make the tree good, and his fruit good.

Q. What benefits do believers receive from Christ at death?

A. The souls of believers at death do immediately pass into glory, while their bodies rest in their graves till the resurrection.

Phil. i, 23. Having a desire to depart, and to be with Christ.

1 Thess. iv, 14. Them also which sleep in Jesus will God bring with him.

Q. What benefits will believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

1 Cor. xv, 43. It is sown in dishonor, it is raised in glory.

Matt. x, 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

1 Thess. iv, 17. So shall we ever be with the Lord.

SECT. 5.—*Of the Holy Ghost.*

Q. Is the Holy Ghost, of whom you have spoken, a divine person?

A. The Holy Ghost is the third person in the Trinity, equal in power and glory to the Father and the Son.

Matt. xxviii, 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. Were not the Scriptures given by the inspiration of the Holy Ghost?

A. "All Scripture is given by inspiration of God." 2 Tim. iii, 16.

2 Pet. i, 21. Holy men of God spake as they were moved by the Holy Ghost.

Q. What offices did the Holy Ghost perform for Christ?

A. He framed the human nature of Christ in the womb of the virgin, so that he was born without sin, and gave to him wisdom and grace without measure.

Luke i, 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke ii, 52. And Jesus increased in wisdom and stature, and in favor with God and man.

Isa. lxi, 1. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Q. What offices does the Holy Ghost perform for those who believe in Christ?

A. He enlightens their minds to understand the Scriptures; assists them in their prayers; bears witness with their spirits that they are the children of God; comforts them in trouble; sanctifies them from all sin, inward and outward; fills their hearts with perfect love to God, and to all mankind, and with other excellent grace and virtues.

Q. Mention a few passages of Scripture to prove this.

A. John xvi, 13. When he, the Spirit of truth, is come, he will guide you into all truth.

Rom. viii, 26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered.

Rom. viii, 16. The Spirit itself beareth witness with our spirit, that we are the children of God.

John xiv, 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Gal. v, 22, 23. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Q. What is the church of Christ?

A. The whole body of true believers in every age and place.

Q. What offices does the Holy Ghost perform for the church of Christ?

A. He calls and qualifies men, from time to time, to preach the word and minister the sacraments; renders their preaching effectual to the conversion of sinners and the edification of believers; and is present in all the ordinances of public worship.

Acts xx, 28. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers.

1 Thess. i, 5. Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

John xiv, 16. He shall give you another Comforter, that he may abide with you forever.

Q. By what means may you obtain the help and comfort of the Holy Spirit?

A. By prayer.

Luke xi, 13. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

SECT. 6.—*Of the Law of God.*

Q. What is the law of God?

A. The law of God is his will respecting mankind in general, both as to what they are to do and to leave undone.

Q. Where is the law to be found?

A. In the Holy Scriptures of the Old and New Testaments.

Q. What is said of the excellence of this law in the Scriptures?

A. That "the law is holy, and the commandment holy, and just, and good." Romans vii, 12.

Q. Did not Jesus Christ sum up the whole law of God in two great commandments?

A. He did. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii, 37-40.

Q. Have we not a larger summary of the law of God also in the Scriptures?

A. We have, in the ten commandments, first written by the finger of God on two tables of stone, and given to Moses, but now recorded in the twentieth chapter of the book of Exodus.

Q. Have these ten commandments any particular name?

A. The ten commandments are called the moral law, as in substance containing all the moral duties required of all mankind in the Scriptures; and they are called the *moral* law also to distinguish them from the laws given by God to the children of Israel respecting the *ceremonies* of religious worship, and their political duties, which were chiefly binding upon the Israelites only.

Q. Repeat the ten commandments.

A. I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the

water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

III. 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother,

that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. What do you chiefly learn by these commandments?

A. I learn two things; my duty toward God, and my duty toward my neighbor.

Q. What is your duty toward God?

A. My duty toward God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy name, his Sabbath, and his word, and to serve him truly all the days of my life.

Q. What is your duty toward your neighbor?

A. My duty toward my neighbor is to love him as myself, and to do to all men as I would they should do unto me: to love, honor, and succor my father and mother: to honor and obey my civil rulers: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet or desire other men's goods, but to learn and labor truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

Q. What other information does the Scripture give us respecting the law of God?

A. These ten commandments are further

explained and enforced, and the principles they contain applied to various duties and cases, both in the Old and New Testaments.

SECT. 7.—*Of the Sacraments.*

Q. How many sacraments hath Christ ordained in his church?

A. Two: Baptism and the Supper of the Lord.

Q. What mean you by the word sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What is the outward and visible sign or form in baptism?

A. The application of water in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii, 19.

Q. What is the inward and spiritual grace signified by this?

A. Our being cleansed from sin, and becoming new creatures in Christ Jesus.

Acts xvii, 16. Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Q. What are the actual privileges of baptized persons?

A. They are made members of the visible church of Christ; their gracious relation to him as the second Adam, and as the Mediator of the new covenant, is solemnly ratified by divine appointment; and they are thereby recognized as having a claim to all those spiritual blessings of which they are the proper subjects.

Q. What doth your baptism in the name of the Father, the Son, and the Holy Ghost oblige you to do?

A. My baptism obliges me first to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian faith; and, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. Why was the sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and wine, which the Lord hath commanded to be received.

1 Cor. xi, 23-26. The Lord Jesus, the same night in which he was betrayed, took bread. After the same manner also he took the cup, when he had supped, saying, This do, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come,

Q. What is the thing signified by this outward sign?

A. The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper, to the strengthening and refreshing of their souls.

1 Cor. x, 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

Q. Why ought we to partake of the Lord's Supper regularly and frequently?

A. 1. In obedience to Christ's commandment, "This do in remembrance of me." Luke xxii, 19.

2. To make a holy profession of Christ and his cross, by declaring our entire dependence on his death as the only atonement for our sins, and as our only hope of salvation.

3. To declare our love and thankfulness to him, and to enjoy communion with God and with our fellow-Christians in the remembrance of Christ's death.

Q. What is required of those who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; and whether they have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and are in charity with all men.

1 Cor. xi, 28. Let a man examine himself, and so let him eat of that bread and drink of that cup.

SECT. 8.—*Of the Word of God and Prayer.*

Q. In what is the word of God contained?

A. In the scriptures of the Old and New Testaments.

Q. How are we to use the Word of God to our benefit?

A. By frequently and seriously reading and hearing it, with prayer to God that his Holy Spirit may show us its meaning and apply it to our hearts.

John v, 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Rom. x, 17. Faith cometh by hearing, and hearing by the word of God.

Q. What is prayer?

A. Prayer is the offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies.

Psalms lxii, 8. Trust in him at all times; ye people, pour out your hearts before him: God is a refuge for us.

John xvi, 23. Whatsoever ye shall ask the Father in my name, he will give it you.

Dan. ix, 4. And I prayed unto the Lord my God, and made my confession.

Phil. iv, 6. Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. Where are we required to offer up our prayers and thanksgivings?

A. Publicly, in the house of God; and privately, in our closets.

Psalm c, 4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Matt. vi, 6. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

Q. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.

Q. Repeat that prayer.

A. Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SECT. 9.—*Of Death and Judgment.*

Q. What is death ?

A. The separation of the soul from the body.

Q. Will all men die ?

A. All but those who shall be alive at Christ's second coming to judge the world.

Q. Is it not a fearful thing to die ?

A. It is to all but true Christians.

Q. Why is it not a fearful thing for them to die ?

A. Because sin, which is the sting of death, is taken away from them, and because they know that after death they shall go to heaven.

1 Cor. xv, 55, 57. O death, where is thy sting ? O grave, where is thy victory ? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Cor. v, 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Q. When will Christ appear to judge the world ?

A. When all the prophecies of the holy word of God shall have been accomplished,

and the gospel shall have been preached to all nations.

Matt. v, 18. 'Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.

Q. Will all the actions of men be brought into judgment ?

A. God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. xii, 14.

Q. What sentence will Christ pronounce on the wicked ?

A. Matt. xxv, 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. What sentence will he pronounce on the righteous ?

A. Matt. xxv, 34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Q. What shall then take place ?

A. The world shall be destroyed by fire, and the wicked shall go away into everlasting punishment, but the righteous into life eternal ; the misery of the former and the happiness of the latter being equally endless.

Rev. xx, 11. I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

2 Peter iii, 10. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burned up.

Psalms ix, 17. The wicked shall be turned into hell, and all the nations that forget God.

Rev. xxi, 4. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

FORM OF RECEIVING MEMBERS INTO THE CHURCH.

[The General Conference ordered the following form to be inserted in an Appendix to the Discipline, to be used by such ministers as may see proper to do so.]

The Minister shall say to the Congregation:

Dearly beloved: I beseech you to call upon God the Father, through our Lord Jesus Christ, to grant unto *these persons* his most mighty protection in this world, and in the world to come life everlasting.

Then shall he and the Congregation, all kneeling, say:

Almighty and everlasting God: we give thee hearty thanks, that thou hast been pleased to incline *these thy servants* to seek forgiveness of sins and faith in our Lord Jesus Christ. Strengthen *them* continually, O Lord, by thy merciful help, and with the comforts of thy Holy Spirit. Plentifully endue *them* with the spirit of wisdom and understanding—of knowledge and true godliness· and may *they* abound more and

more in all usefulness and holy living, until called to reign with thee in thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall he say to the Candidates :

Well-beloved : you have heard how the Congregation hath prayed that God the Father would vouchsafe to give you his heavenly grace and benediction. Wherefore, it behooveth you to declare your purpose, in view of the solemn covenant you are now entering upon, and to answer, as in the presence of God, the questions that follow :

Question. Do you earnestly desire to flee from the wrath to come, and to be saved from your sins ?

Answer. I do, the Lord being my helper. *Amen.*

Question. Do you renounce the world, with all its vanities, together with all sinful practices, so that you will not follow or be led by them ?

Answer. I solemnly renounce them all, the Lord being my helper. *Amen.*

Question. Do you promise to conform to the usages of the Methodist Episcopal Church, South?

Answer. I do, the Lord being my helper.
Amen.

Question. And will you diligently and prayerfully strive to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer. I will endeavor to do so, the Lord being my helper. *Amen.*

Question. Have you been baptized?

Answer. I have.

[If any of the Candidates shall answer in the negative, then the minister shall proceed to administer the ordinance of Baptism, according to the Ritual of the Methodist Episcopal Church, South.]

Then shall the Minister say, extending to each one the right hand of Christian fellowship:

Forasmuch as you have taken upon yourselves these solemn vows, I now pronounce you members of the Methodist Episcopal Church, South; and I do hereby commend you to her confidence and Christian fellowship, and to the gracious protection and guidance of God.

Then shall he say :

Almighty God, our Heavenly Father: we make our humble supplication for *these* thy servants, who have given *themselves* in holy consecration to thee and thy Church. Guide *them*, O Lord, by thy Holy Spirit, defend *them* by thy grace, and lead *them* into all knowledge and obedience of thy will. Sanctify and govern both *their* minds and hearts, and bring *them* finally to reign with thee in thy everlasting kingdom, through him who hath loved us and washed us in his own blood; who, together with the Father and the Holy Spirit, is worthy to receive all honor and glory, both now and forever. *Amen.*

Then the Minister may conclude with extemporary prayer.

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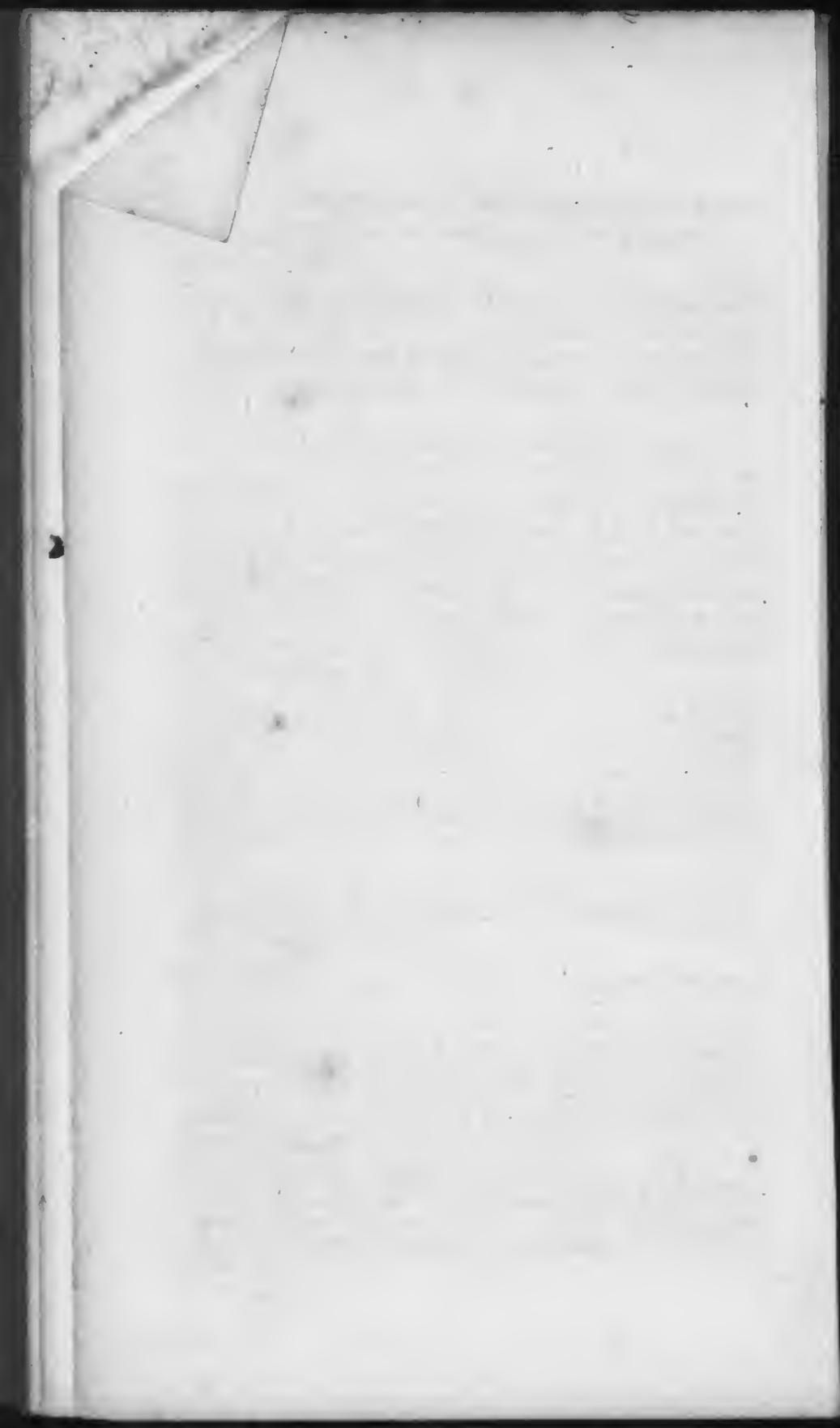
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